The Outlook

Vol. 65 May 26, 1900 No. 4

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Mafeking On Friday night of last week definite news reached London that Mafeking had been relieved. Mafeking is a town on the Bechuana border, a thousand miles by rail from Cape Town, and a hundred and fifty miles west of Pretoria. Before the beginning of the war, Colonel Baden-Powell was ordered to collect a force of irregular levies in Rhodesia and proceed to Mafeking. He was able to muster about twelve hundred men, and arrived at the town in the nick of time. Three days after war was declared, Mafeking was besieged. The siege lasted two hundred and fourteen days. The Boers, about six thousand in number, were commanded by General Cronje, until he was called to Kimberley; his place was taken by General Snyman. Occasional sorties were made, but the British force was too small and its guns were too few and too poor to make much headway. Throughout the entire defense Colonel Baden-Powell displayed an ingenuity and pluck that called forth the admiration of all brave men. Disease and Boer bullets gradually reduced the garrison to a fraction of its strength, and the resources of the besieged grew less and less; their diet had long since become one of minced mule and locust curry. In February Colonel Plumer, who was stationed at Tuli, in Rhodesia, raised a force of two thousand men to relieve Mafeking. After many adventures, on the last day of March he actually got within sight of the town, but the Boers drove him back. The column which relieved Mafeking was composed of twenty-three hundred men under Colonel Mahon, one of Lord Kitchener's most trusted officers. It advanced two hundred miles northward from Kimberley in almost unbroken secrecy by forced marches through the Vryburg district, west of the railway. When Colonel Mahon reached a point twenty miles west of Mafeking, he effected a junction with Colonel Plumer's forces. After two days' fighting the united column finally forced their way to the town, capturing over a hundred prisoners. While the sieges of Ladysmith and Kimberley were politically more important, their names will not stand alongside Lucknow and Delhi, as will that of Mafeking. There was plenty of time, before either Ladysmith or Kimberley was besieged, to send away most of the women and children, but there was little opportunity for this humane work at Mafeking. Again, the Mafeking garrison was outnumbered by the besieging Boers more than were the garrisons at Ladysmith and Kimberley. Finally, the sieges at these places were much shorter, and they had a greater supply of provisions. Yet throughout the seven months no word of complaint or fear came from Mafeking. This was almost entirely due to the imperturbable young man who, next to the veteran "Bobs," Englishmen will delight to honor. Indeed, it may even be claimed that no soldier in the history of the British army has shown himself more resourceful, magnetically cheerful and valorous. When he was nineteen years old, Colonel Baden-Powell joined the Hussars and served with them through India and Africa, going through the Zulu, Ashanti, and Matabele campaigns. He has been Colonel of a regiment of Dragoon Guards, but, it is now announced, has been advanced to a major-generalship. He is a natural scout (of whom there are too few in the British army). He has a genius for strategy. Above all, he is a man of sterling character. The brilliant exhibition of his military powers touches the head and the national pride of Englishmen; the exhibition of his personal character in imbuing the besieged of Mafeking with

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his own spirit of willingness, ingenuity, patience, and intelligent intrepidity touches both head and heart everywhere.

❀

Enthusiasm in England

It is no wonder that the effect of the news of Mafeking's relief on the ordinarily sober, phlegmatic Londoners was remarkable. The streets were instantly thronged with multitudes waving flags, cheering, and singing. All night long and the day following great crowds surrounded and serenaded the royal residences—Buckingham Palace, Marlborough House, and St. James's Palace—together with Colonel Baden-Powell's residence, Charterhouse School, where he was educated, and the Mansion House, the official residence of the Lord Mayor. The display of enthusiasm was greater even than that which greeted the news of the relief of Ladysmith; the scenes were unprecedented in the annals of the metropolis. The event was also remembered religiously; on Saturday a solemn Te Deum service was held at St. Paul's Cathedral, and on Sunday the national anthem and hymns of thanksgiving were sung in every church.

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The Boer War: The Southern Border

On Tuesday of last week, almost seven months from the date of their evacuation, the British reoccupied Dundee without serious opposition. General Buller's forces advanced thence to Glencoe, thence to Newcastle, and reoccupied these places. They have now moved to Ingogo and Laingsnek, having thus marched a hundred and fifty miles northward from Ladysmith. Natal is thus practically clear of the Boers. The latter retreated northward, but took a last revenge in interrupting railway communication between Natal and the Transvaal. They destroyed pumping stations, water-works, culverts, and bridges; above all, they blew up the Laingsnek Tunnel, over 2,200 feet long; the labor of months will be required to remove the masses of rock and earth with which the tunnel is now choked from end to end. The capital of the Orange Free State has been removed to Vrede, in the extreme northeast of that country; when twitted about his somewhat migratory capital, President Steyn said that during the War of Independence the Americans changed their capital nine times and yet defeated the British. Last week the eastern flank of Lord Roberts's army specially distinguished itself, General Broadwood's cavalry, after some opposition, capturing Lindley, an important town fifty miles southeast of Kroonstad, while in the country about Thabanchu General Rundle's forces occupied Ladybrand and definitely checked the southward movement of the Boer commandos. As was expected, the main army under the British Commander-in-Chief halted a week half-way on the march to Pretoria. Despite the fact that the Boers had fled from the country between Kroonstad and the Vaal River, a distance of eighty miles, Lord Roberts was too wary a commander to march his army northward until a sufficiently large supply of stores could be transported from Cape Town. This in turn was dependent upon the repair of the railway from Bloemfontein, which had been destroyed by the Boers. There were a number of engagements, however, on the part of reconnoitering columns in the neighborhood of that river, and the Field-Marshal's reports include two statements of Boer abuse of the white flag. In one of his reports of last month, now just published, Lord Roberts pays the following tribute to the work of the Army Temperance Association:

> There never was a more temperate army than that which marched under my command from the Modder River to Bloemfontein. Nothing but good can result from so many soldiers being brought together in an arduous campaign when they see how splendidly our temperance men have borne up against the hardships and dangers they have had to face.

Reports from the western flank are to the effect that Lord Methuen has occupied Hoopstad, a town in the Orange Free State near the Vaal River, capturing two Boer generals and forty men, and that General Hunter has advanced to Klerksdorp on the other side of the river in the Transvaal—a place of great strategic importance. The collapse of the Boer campaign last week on the western and southern borders has naturally produced much depression at Pretoria. Already the foreign consuls are removing their residences to Lydenburg, which, it is rumored, may perhaps become the capital of the South African Republic.

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The Boer Commissioners The Boer Commissioners were courteously received in New York by a self-constituted committee, which, although composed of members of Congress, did not in any sense officially represent Congress; and by the Mayor, who made a friendly but strictly noncommittal speech of welcome; while a public meeting has been held in Washington, at which Mr. Bourke Cockran appears to have been the principal orator, and to have made a characteristically reckless and irresponsible speech. It is very much to be hoped that the Commissioners will not mistake the expressions of cordiality which they hear and the speeches to which they will listen for the convictions of the American people; that they will discriminate carefully between the official action of Congress and the somewhat flamboyant utterances of a self-constituted committee; and that they will not accept Mr. Cockran as the representative of a serious cause or influential constituency in America. Mr. Montagu White went far beyond the limits of international courtesy when he declared that the President of the United States must be forced to do what he wished him to do. It is quite certain that many of the friends of the Boers in this country have forfeited public sympathy by their rash and ill-considered appeals to dying prejudices, and their intemperate and unbalanced statements in regard to the points at issue. American sympathies naturally go with any people struggling against a greater power; but Americans also have the sense of reality, and many have come to the conclusion that the war in South Africa is not a war for liberty, but for independence, which is a very different matter; and that the Boers cannot appeal to Americans on the ground of common aims, common conceptions of political liberty, and a common spirit toward the world. In all these respects the American and the Boer are centuries apart, as, for that matter, the Boer is centuries away from his Dutch ancestors, who stood for entirely different ideals of government.

❀

American Duty and Sentiment Our Government has done all that it can do. That the Democrats should endeavor to make political capital of popular sympathy with the Boers is not unnatural; the Republicans would probably do the same if the circumstances were reversed; but if the Democrats were in power, they might have done precisely what President McKinley did; they certainly would have done no more. It is to be hoped that the time will come when members of Congress will recognize the fact that they are responsible persons, and that their utterances carry a certain weight with them. The English understand enough about our politics to be able to discriminate between utterances which are important and those which are unimportant; other Governments do not understand, however; and if we were dealing with France or Germany, the reckless speeches of some members of Congress might involve us in serious trouble. It will be very unfortunate in the long run for Irish or German Americans to take sides on foreign matters, not from the standpoint of American citizenship, but of their former race affiliations. This course of action will forfeit whatever weight their utterances would naturally have, and it is easy to imagine situations in which it would arouse the entire American sentiment of the country. The real Irish and German leaders have so thoroughly identified themselves with the country of their adoption that they take the American point of view; those who do not have still something to learn before they are thoroughly Americanized. In this connection it is interesting to report the fact that a number of influential Americans in Cape Colony have addressed an open letter to the approaching National political conventions and to the American people. The signers, both Republicans and Democrats, say that, though differing upon the merits of the controversy culminating in the present war, they entirely agree that the cause of humanity would best be served by the observance of strict neutrality on the part of Americans. In the name of humanity, they appeal to all the political parties in the United States to refrain from cruelly playing with the war for political purposes. Such a course can benefit neither belligerent, but is calculated to prolong the strife by raising false hopes. The signers believe that there is not, has not been, and never will be the slightest chance of the departure

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from our traditional policy of non-intervention in foreign quarrels. They are convinced that if this truth were fully realized in South Africa, the war would soon terminate, and thousands of lives would be saved. The letter ends as follows: "A large majority of the Americans here desire to express sympathy with England, but, to obtain unanimity, we agreed to eliminate all expressions of opinion on the merits of the war."

❀

Russia and Japan An event of last week which may have wide-reaching consequences was the occupation by Russia of Masampo, Korea. This occupation, though at first limited to a naval station, defies an agreement made by Russia fifteen years ago not to occupy Korean territory under any circumstances. Moreover, Masampo is a treaty port, open to the commerce of all countries; the question arises, How will the landing and storage of supplies for the Russian fleet be governed by existing treaties? Clearly Korea had no power to cede any exclusive right to Russia. It is true, nevertheless, that Russia needs some such harbor as that of Masampo to complete her line of sea defenses on the Pacific coast between Vladivostok and Port Arthur; as to land defense between those points, and bordering Korea's western boundary, it has suddenly come to light that two hundred thousand Russians are under arms in the Chinese and Russian provinces lying contiguous to that boundary. Korea is a buffer State between Russia and Japan. Optimists in the former country have long pretended that, by acquiring the commerce of Korea, they would reap the benefits of possession without the responsibilities. In Korean commerce, however, the Japanese have now quite outdistanced the Russians. As a matter of fact, Russia has always regarded Korea as "manifest destiny" commercially and politically; but so has Japan, as The Outlook showed last week. Increasingly important in a manufacturing and mercantile sense, with a restlessly expanding population, and having abundantly proved the worth of their valor and strategy in the Chinese war, the Japanese have latterly become somewhat self-complacent; the event of last week, therefore, came as a rude awakening. However, the Japanese Army Commissary Department had anticipated such an event; it had already purchased large supplies of campaign foods, had placed an order with a British firm for a hundred thousand new uniforms, had mustered its cavalry at Hiroshima, a point not far from the Korean coast, had chartered troop-transports and had actually sent one to Korea with a large force of soldiers equipped for the field. This display of military activity was perhaps due to a hint from Japan's natural ally, Great Britain. Both stand for the "open door" in trade, as opposed to Russia's general policy. During the past year both have feared that Russia's forward policy would lead to some such event as that of last week, and both have done what they could to prepare for it. Since October Great Britain has not been in so good a position as before to make a quiet naval and military demonstration on the Korean coast; Japan is in a better naval and military position than ever. Nevertheless, some London papers advocate sending a powerful British fleet to Korea to support a demand that Russia forego the advantages which she aims to secure by breach of contract, apparently forgetting that Mr. Chamberlain's forcing of the Transvaal issue, by concentrating military strength elsewhere, has to a certain extent imperiled British interests in the Pacific. The British Cabinet will also be careful not unnecessarily to alienate the Russians, already pro-Boer in their sympathies. On the other hand, so hearty has been Japanese indorsement of the British since the Boer war began that no less than forty Japanese towns have at various times declared their readiness to send complete and experienced regiments for British use against the Boers.

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The Australian Commonwealth Last week Mr. Chamberlain, Colonial Secretary, introduced in Parliament the bill for the federation of the Australian colonies. With one exception, this bill follows the proposed Constitution as drafted by the colonies. That exception lies in the following clause in the draft bill: "No appeal shall be permitted to the Queen-in-Council in any matter involving the

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interpretation of this Constitution, or of the Constitution of a State, unless the public interests of some part of her Majesty's dominion, other than the Commonwealth or a State, are involved." The Australian delegates, who are now in London espousing their cause, declare that Australia has a right to a national as well as to an imperial existence. They disclaim any desire to break loose from the Empire; for the real links which bind them to that Empire are not political or judicial control, but blood, kinship, equal participation in history and literature, a common defense, and a common willingness to preserve the Empire's integrity. They maintain, however, and with emphasis, that they have reached a development which entitles them, not only to a legislature, but also to a judiciary entirely representative of themselves. They even claim as vital to their national existence the absolute control of their judicial as well as of their political affairs. They desire to settle all their affairs among themselves; the only appeal to the Queen-in-Council, another name for the Privy Council, to lie when a conflict of interests arises between Australia and any other part of the Empire. While two centuries have passed since the Privy Council was last summoned for a general meeting, one of its committees, the Judicial Committee, has been in frequent session. It is this Committee which exercises supreme jurisdiction in colonial cases.

❀

Mr. Chamberlain's Plan Mr. Chamberlain's opposition to an appeal to the chief Australian court as final in constitutional questions was based upon a dread of taking from the British subject in Australia a right which belongs to the British subject everywhere. He points out that no such limitation as is proposed for Australia exists in the British North America Act, which forms the Constitution of Canada. He did not add, however, that there is already a strong demand for it from Canadian Liberals; the Toronto "Globe" significantly says that the British North America Act was made for Canada, not Canada for the British North America Act. Mr. Chamberlain evidently believes that, whatever may be said of the limitations of national independence, if there is to be a British Empire, the symbol of imperial federation, the judicial apex, must be maintained in its present power and supremacy. The removal of the apex, according to such a belief, would loosen the whole fabric. With a consequent insistence on the present right of appeal to the Privy Council, he proposes an extremely adroit and ingenious alternative scheme, namely, colonial representation in that court, one representative each for Australia, Canada, India, and South Africa. Furthermore, though the term of office of each representative would be but seven years, according to the plan, he would be a life member of the House of Lords. The clever Colonial Secretary would thus kill two birds with one stone; he would give to each of these colonies a voice in imperial affairs, and he would give to the rest of the Empire a voice in the affairs of each colony. While there cannot be true colonial representation in the Imperial Parliament except through popular elections, Mr. Chamberlain's plan is regarded as an opening wedge for such representation. He himself is well known as a sympathizer with the idea of a Parliament to be composed of authorized representatives from every part of the Empire. He is held back from rapid action, however, by the Prime Minister, who has already warned Englishmen "against too great a pace in any attempt to bring about a union of hearts by artificial arrangements."

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The Anti-Trust Proposals The anti-trust proposals agreed upon by the Republican sub-committee of the House Judiciary Committee, and reviewed in our issue of April 28, have now been acted upon by the full Committee. The proposed anti-trust statutes, excluding from the privileges of inter-State commerce, and also from the use of the mails, all corporations adjudged by the courts to be trusts, was accepted by the entire Committee without recorded protest, but the proposed anti-trust amendment to the Constitution of the United States was opposed by the Democratic members. As the Republican advocacy of this amendment and the Democratic opposition to it are likely to be made much of during the approaching campaign, the text

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of the amendment is of public interest. It reads as follows:

> Section 1. All powers conferred by this article shall extend to the several States, the Territories, the District of Columbia, and all territory under the sovereignty and subject to the jurisdiction of the United States.
>
> Section 2. Congress shall have power to define, regulate, control, prohibit, or dissolve trusts, monopolies, or combinations, whether existing in the form of a corporation or otherwise. The several States may continue to exercise such power in any manner not in conflict with the laws of the United States.
>
> Section 3. Congress shall have power to enforce the provisions of this article by appropriate legislation.

Democratic opposition to this proposed Sixteenth Amendment to the Constitution is based upon the position that it would restrict the power of the States to deal with their own monopoly problems as they see fit. Where the same subject may be legislated upon by both the State and the National Government, the legislation of the latter is supreme in all cases of conflict, and the Democratic Congressmen are unwilling that the powers of the States should be lessened in order to increase the powers of the National Government. The National Government, they point out, already has unlimited power over the inter-State transactions of trusts, and the trust's operations within the State of their organization ought, they claim, to be completely under the control of the State governments. Inasmuch as more than a third of the State Legislatures are almost sure to take this view and refuse to give up any power they now possess, the amendment is never likely to be adopted.

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Senator Clark's Sharp Practice

The address made by Senator Clark, of Montana, at the beginning of last week, announcing his resignation from the Senate, produced a marked impression in his favor. It was prepared with signal ability, and its temper was so good that Senators who believed that no man elected as he was should be seated regretted the necessity for excluding him. The principle applied in his case, as Senator Clark pointed out, had never before been used to exclude a Senator, since he was held responsible for the corrupt acts of agents without actual proof of his knowledge thereof. Under the English law, a candidate is not allowed to save himself by reason of alleged ignorance of his agents' acts, and we trust that the Clark case will establish this principle here; but it is entirely probable that Senator Clark did keep himself ignorant of his agents' acts, and held that he had not offended against the law. The sympathy created by his speech, however, was of short duration, for the very next day the Senate learned that Senator Clark's letter of resignation, addressed to the Governor of his State, had been sent to Montana while the Lieutenant-Governor, a partisan of Senator Clark, was acting as Governor, and that this official had promptly reappointed him. Not only the Senate, but the whole country, was taken aback by this procedure. At first there was a disposition to question whether the Lieutenant-Governor of Montana had not exceeded his powers, since his superior officer was only temporarily absent from the State and could have been communicated with. Upon reference to the Montana Constitution, however, we find this clause relating to the Governor:

> In case of . . . his death, removal from office, resignation, absence from the State, etc., . . . the powers, duties, and emoluments of the office, for the residue of the term, or until the disability shall cease, shall devolve upon the Lieutenant-Governor.

Without doubt, therefore, the Lieutenant-Governor was acting within his power. The next thought of those offended by the sharp practice was that the passage of the pending resolution declaring Senator Clark's election void would be equivalent to a decision that the Legislature had failed to elect, and therefore that the Governor could not appoint to fill the vacancy. Against this line of procedure, however, stood out the patent fact that Senator Clark's seat had been filled until the day his resignation was presented, and that the vacancy occurred only then. Apparently, therefore, nothing remained except either to seat Senator Clark or to refer his new credentials to the committee which had before reported against him, and defer action until after the adjournment of the present session, when it would soon become the duty of the Montana Legislature to fill the vacancy. The adoption of this last method of exclusion was facilitated by the act of the Governor of Montana on his return to the State, in appointing another Senator to fill the vacancy, on the ground that the reappointment of Senator Clark

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was vitiated by the manner in which it was effected. As Congress will adjourn soon, Senator Clark's stratagem to regain his seat bids fair to fail. The Senate cannot afford to permit such a cheap political trick to succeed without sacrificing the moral authority which it is beginning to regain.

❀

Mr. Wanamaker Exposes Blackmail

Mr. Wanamaker has rendered a signal public service by exposing the methods by which the Police Department in Philadelphia attempted to cow him into silence respecting the misdoings of the local administration. Mr. Wanamaker's son, it appears, owns the Philadelphia "North American," which has sharply criticised the officials of the city. Quite recently, Mr. Wanamaker states, the Director of Public Safety came to his office, and in the presence of a witness informed him that for eight months the Department had been looking up his personal record from the time he was Postmaster-General, and had followed him wherever he had been, fortifying itself with affidavits against him. "Since you have been attacking other people," said the Director, "we will now take our turn." At this point Mr. Wanamaker turned to his secretary and said to him: "Write down that the Director of Public Safety says that he means to attack my personal character because I do not stop this 'North American' business." To this the Director objected that he had not used the word "attack."

Mr. Wanamaker—It is very plain what you mean. You threaten me with affidavits, which you say you have collected for the purpose of using.

Director English—Well, you are vulnerable.

Mr. Wanamaker—Yes; all mortals are. I have no doubt in your position you can get affidavits that would extend from here to the Delaware. Let me say you can do what you like and I defy you.

Director English (raising his finger and shaking it at me)—Well, sir, I insist that you shall stop these attacks of the "North American" on the administration. If you do not, you will have no one to blame for the consequences but yourself.

Mr. Wanamaker—. . . I request you to leave my office at once.

When this conversation was published, the city of Philadelphia was profoundly stirred. Yet the Mayor of the city, instead of disciplining his subordinate, justified his use of the powers of the Police Department to suppress the freedom of the press. This attitude of the Mayor, we are glad to observe, added fuel to the fire of public wrath, and preparations are now being made for a mass-meeting to express the general indignation. In the work of securing vice-presidents for this meeting, however, it has been found that some of Mr. Wanamaker's sympathizers, at the head of large business interests, lack the courage even to express their sympathy in public. One prominent citizen, when asked to serve, made this reply: "I would like to act as a vice-president of the meeting, but I feel that I am hampered. Had I my way, I would prefer to be one of a horsewhipping party. But I am president of this company. The political affiliations are such that if the Insurance Commissioner chose to vent his spleen, we would lose thousands of dollars. Thus, you see, I dare not act publicly." It is cowardice like this which makes misgovernment secure. Not only eternal vigilance but eternal bravery is the price of liberty. So long as influential citizens are afraid even to cheer a brave act in others, Philadelphia will remain under the despotism of a corrupt ring.

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The Cuban Postal Scandal

The reports from Cuba indicate the existence of a conspiracy among a few postal officials to rob the Cuban people. Deputy Auditor Reeves, who passed as correct the accounts of Neely, the Financial Agent now under indictment, has admitted receiving from Neely the sum of $4,600 as compensation for his false auditing. The Havana Postmaster, E. P. Thompson, has been arrested, and has confessed to improperly borrowing funds from the postal account for personal use (with the intention of returning the sums, he says). He is also charged with altering vouchers and changing book accounts so as to shield Neely. Two or more Cuban clerks have been arrested on similar charges. The legal questions involved in the extradition of Neely are to be argued this week; the general opinion is that there will be no insuperable difficulty found in honoring General Wood's requisition. Mr. Rathbone, Director of the Posts in Cuba, is temporarily suspended, and will be called

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upon to explain how such financial corruption and irregularity were flourishing among his subordinates without his knowledge. A Congressional investigation of all expenditures in Cuba and of the relations of the military to the Postal and Treasury departments is proposed. The position of the United States in Cuba is, of course, peculiar, and in a sense abnormal. We stand pledged to give the island independence when it is "pacified;" there seems to be no serious objection to a broad construction of the word pacified to include a period of instruction in constitutional self-government, but we owe it to ourselves as well as to Cuba to see that the lessons are not marred by more scandals such as that now under investigation, and we must also see that our own working organization in Cuba is responsible and harmonious in the interworking of its parts. It must be added that the Administration continues to show an intention to act vigorously. Fourth Assistant Postmaster-General Bristow has gone to Cuba with ample powers, and, it is believed, will not only bring the guilty and inefficient to account, but will establish satisfactory relations between General Wood, representing the supreme control of the island, and the postal service, which is nominally subordinate to the military control, but has, we are told, quietly but constantly resisted General Wood's efforts to audit vouchers. In this connection we wish to correct an entirely erroneous statement included in our paragraph of last week on this subject; relying upon the accuracy of a despatch in a New York paper, we stated that Neely's accounts had been passed by Deputy Auditor Lawshe, when we should have said Deputy Auditor Reeves. Mr. Lawsh (as the name should be spelled) has no connection with Cuban postal revenues, and is now engaged, under a special detail from Secretary Gage to the War Department, to assist in the investigation of the very frauds which, by our unfortunate slip of the pen, he was made to appear guilty of countenancing. We most sincerely regret that this error should have occurred.

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The Kentucky Decision The United States Supreme Court has dismissed ex-Governor Taylor's appeal from the decision of the Kentucky Court of Appeals in the matter of the disputed Governorship. The Supreme Court held that it had no jurisdiction, as the case was purely concerned with a State matter and Kentucky was "in the full possession of its faculties as a member of the Union." This decision makes it certain that the Democratic claimant, Mr. J. C. W. Beckham, elected as Lieutenant-Governor on the ticket with William Goebel, who was assassinated, will hold the office of Governor for the current term, as there is no further legal appeal and it is understood that the Republican leaders had agreed to accept the result of the appeal to the Supreme Court.

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The Methodist Conference The principal business transacted during the second week was on the Organic Law of the Church and the Episcopate. What is and what is not constitutional has not been a point of perfect agreement, and the constitution has been under consideration by a commission for a dozen years. Notwithstanding this long incubation, the product reported this year did not escape sharp attack and some modification in the course of debate. The laymen and preachers are not to vote separately, as recommended by the Commission, on questions involving a change in the Discipline. It seemed to be feared that this might tend to a cleavage between the two by giving occasion to class interest. The ideal seemed to be that of the Presbyterian General Assembly, in which ministers and elders always vote as one body. The only vestige of separateness allowed to stand was the provision that a separate vote should be taken when requested by one-third of either order. Two important points were carried, after some opposition. The selection of bishops is to be limited, as heretofore, to the ranks of the "traveling elders." No layman, though as exceptionally gifted as Mr. Moody, is to be eligible. The idea was pronounced to be revolutionary. There was stout resistance also to the provision that any duly certificated delegate, if challenged by three ministers and three laymen from six different conferences, shall not be seated till his right has been determined. Proposals to strike out were defeated after a discus-

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sion in which the recent Roberts case in Congress figured prominently. As to various questions at issue concerning the episcopate, the recommendations of the Committee on Episcopacy were carried after two mornings of debate that was warm at times. The present board of twenty bishops, of whom three are classed as "non-effective" (the corresponding term for which in the case of preachers is "superannuated"), is continued, and two new bishops are to be chosen. Some were for four more; some for no more. It was contended that six bishops were enough to serve at all the conferences in eighteen weeks; on the other hand, that the board was none too large now to meet the demand for all sorts of service and outside work. The Committee admitted that there were now bishops enough, but, in view of their advancing age, deemed it better to elect two more now than to risk the need of electing four at the next Conference—which would be "a great evil." The recommendation of the Committee on Elections that a two-thirds vote be required for the choice of bishops also prevailed, after strong contention for the majority rule—the Committee itself having been almost evenly divided. It was urged, after some incisive reference to serious evil that had sometimes resulted from the majority rule "in certain episcopal branches of Methodism," that "the best way of getting pure bishops is by the two-thirds rule;" though, as another said, there was no suspicion of political machinery in the General Conference.

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No Negro Bishop

The Committee on Episcopacy reported on a memorial representing 1,750 ministers and 280,000 communicants of African descent, asking for a bishop of their own race. The question thus presented has been before successive Conferences for twenty years. The request springs from the fact that social conditions in the South create a situation which only a bishop of African descent can fill, and from a feeling that without such a one there is no hope of satisfactory growth. The justice of the request is fully recognized by the Committee. They declare that neither race nor color, but rather worth and fitness, are to determine the choice of bishops. They recognize the need, and say that the time has come when a bishop of African descent may be wisely chosen. It seemed, when the first ballot for bishops was taken, as if this were to be accomplished, for the Rev. J. W. E. Bowen, Secretary of the Committee on Episcopacy, stood second in a poll distributed among sixty-six candidates, he receiving only two less than the highest. This, however, the succeeding ballots seemed to indicate as mainly complimentary, and his name was withdrawn. At the end of four days twelve ballots had been taken without choice of a single bishop. Meanwhile, further discussion resulted in a resolution to elect two additional missionary bishops for Southern Asia, with co-ordinate authority. Among the items of business despatched was the appointment of a Committee of Fifteen on Spiritual Work, in connection with the Twentieth Century Movement for twenty million dollars and a million converts. Among the matters of moment unfinished as we go to press are the committee reports on the itinerancy, on prohibited amusements, and on temperance. A majority report favored the removal of the time-limit—now five years at the extreme. In the course of discussion, Chancellor Day, of Syracuse University, remarked that we want to "rouse the ministry and stop the preaching of old sermons in church after church." The Committee on the State of the Church reported in favor of amendments to section 248 of the Discipline, which will substitute for the obnoxious prohibitions of certain amusements a serious reference of individual duty in such matters to the individual conscience. The Committee on Temperance threw an apple of discord into the Conference by censuring the course of the President in sanctioning the opinion of the Attorney-General on the anti-canteen law. They say: "Such an abuse of power is nullification in its most dangerous form." A minority report was signed by thirteen of the Committee. We comment on this report in an editorial on another page.

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Presbyterian General Assembly

At the opening of the Assembly the chief point of interest is the election of Moderator. The Moderator

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chosen this year at St. Louis was the Rev. Charles A. Dickey, D.D., who received on the second ballot 330 ballots, or 47 more than the number requisite for election. In nominating Dr. Dickey it was said that he was orthodox, but did not cling to a rock so much that he could not grow. Of the other candidates the nominating speeches affirmed of one, Dr. D. W. Fisher, that within broad limits he was a liberal conservative, and of the other, Dr. William McKibbin, that his theology was of the old-fashioned kind. The soundness of all the members is proclaimed by the verse on the Assembly buttons, "Being born again," etc. (1 Peter i., 23). But it has not been usual of late to hear progressive orthodoxy announced in the Assembly as a qualification for the Moderator's office. Dr. Dickey, who has filled pastorates in Allegheny, St. Louis, and Philadelphia, is now President of the Presbyterian Hospital Association in Philadelphia, as well as the pastor of Bethany Church. The sermon by the retiring Moderator, Dr. Sample, of New York, upon Exodus xiv., 15, "Speak unto the children of Israel, that they go forward," made no advance on stereotyped thought. Among the causes specified as retarding the progress of religion was reckoned the "rationalism" of "a few centers of theological thought." As representing the individualistic rather than the social type of Christianity, the sermon strongly contrasted with the episcopal address at the Methodist Conference. The most important matter likely to come up this year is the recently agitated question of creed revision, which has slumbered during the protracted controversies concerning the higher criticism and three of its distinguished representatives. The anti-revision sentiment in the Assembly is reported as very strong. Among the Commissioners are several Indians of the Pueblo, Dakota, and Choctaw tribes, not all of whom can converse without an interpreter, and these, so far as they have expressed themselves, are anti-revisionists. The Sabbath question came up among the first, as usual, and a series of resolutions was adopted which contained a strong and needful protest against "the rapidly increasing Sabbath employment of corporate employees." In reciprocating the salutations of the Methodist Conference the Assembly congratulated the Conference upon the stand it had taken upon the liquor traffic. This is not to be construed as pronouncing on the question, still before the Conference, whether its committee's censure of the President shall be sustained. The Assembly has also resolved to raise a Twentieth Century Memorial Fund, as the Methodists are doing, for the enlargement and support of church work in various lines, especially educational and missionary. The Assembly has the unusual satisfaction of finding its home and foreign missionary boards not only free from debt, but with a balance on hand, after an expenditure of $935,351. This is a good omen for the hope that the Church, having passed out of troubled seas, is entering on a course of peaceful activity and progress.

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Union Theological Seminary

During the sixty-fourth annual Commencement exercises of the Union Theological Seminary, held last week, several addresses were delivered which are of special interest in these times of Westminster Confession criticism. At the Alumni dinner the Rev. Dr. Hamilton declared that the preacher of to-day must be able to convince his congregation that there are some things which were once considered essential to the creed, but which truth compels them now to acknowledge are not essential. The Rev. Lyman Abbott called attention to the breadth of a seminary which had an Episcopalian in one chair and a Congregationalist in another. He contrasted the two conceptions of religion, one of which affirms that every soul can go to God direct, the other that it must get its divine truth and life only through some intermediary, some vicar of God, as a Pope, an Apostolic succession, an ancient Assembly, or an ancient Book. The Roman Catholic Church, he said, is consistent, for it affirms that the Church is infallible and therefore its creed ought not to be questioned. But what shall we say of that pseudo-Protestantism which affirms that the Church is not infallible and yet its creed must not be questioned? He defined traditionalism as the spirit which does not merely believe what the fathers believed, but believes it because they believed it, and he indicted that spirit as inconsistent not only with

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liberty but with thinking, because it substitutes acceptance of others' thoughts for individual thinking; and inconsistent with the deepest piety, because it substitutes an echo for the voice of God himself. At the meeting of the Alumni Association on the following day the Rev. Dr. Hastings, referring to the "troublous times" in the Seminary, declared that it had been rescued from hands which would have turned it from its founders, from its history, from its true animus and aim. The Rev. Dr. McGiffert, of the class of 1884, received an enthusiastic reception, and President Hall proclaimed approval of the greeting as worthy of the Seminary, "not only as a mark of the love and admiration you have for the man, but as an evidence of your approval and indorsement of the course which he has taken in refusing to be a party with those who maintained a determination to continue strife." The principal speaker of the day was the Rev. Dr. Hillis, who declared that, in the last analysis, a creed is the outer intellectual photograph of an inner spiritual experience:

> Each new fact for the soul within should be registered by the intellect in a creedal statement without. If the young disciple has two or three articles in his creed, a sage of seventy ought to have a thousand articles in his Confession, and, as the spirit life grows, enriches, and changes, the intellectual and creedal photograph should grow in harmony with it. For the law of growth that shapes the physical man must control the man spiritual. The wise parent keeps a series of photographs from infancy to manhood that register the growth of his son, nor does it ever occur to him to take the picture of the infant in long clothes and retouch it from year to year, until, when his son is twenty, what began as a babe in the long dress ends as a youth in a Prince Albert coat.

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The American Institute of Sacred Literature

One of the active agencies for spreading and improving the knowledge and the study of the Bible is the American Institute of Sacred Literature, with headquarters at Chicago, of which President J. H. Barrows, of Oberlin College, is the President, and President W. R. Harper, of the University of Chicago, is the Principal of Instruction. The Institute is under the direction of the Council of Seventy, a governing body composed of representative Biblical teachers of the United States and Canada. These Councilors belong to about thirty of the leading seminaries and universities of all denominations and schools of criticism. The only aim of the Institute is to promote the knowledge of the Word of God as interpreted in the best light of to-day. Standing on the belief that the Bible is a unique revelation from God, the Institute is striving in a constructive spirit to investigate its history and teachings and to extend its influence among the people. The platform of the Institute is altogether evangelical, although providing for a large liberty of individual thought and interpretation. The work of the Institute is in harmony with and co-operates with all denominational and other organizations which seek to extend and improve Bible knowledge, such as the Chautauqua Assemblies, the Young People's Society of Christian Endeavor, the Epworth League, the King's Daughters, the Woman's Christian Temperance Union, and the National Federation of Woman's Clubs. It would be impossible to enumerate all the lines of work which the Institute is conducting, such as correspondence instruction in Hebrew, in New Testament Greek, and in the English Bible; courses of lectures in summer schools, at colleges, and in local institutes; its publication of the many series of studies in the Gospels, the Acts, in Old Testament History and Prophecy, and its reading courses for professional and non-professional Bible students. The latest addition to its work is the Reading Guild for professional Bible students. Over five hundred ministers of many denominations are pursuing the study offered in this way. The courses now in progress are the Historical and Literary Origin of the Pentateuch, the History of Israel, Old Testament Prophecy, the Origin and Growth of the Hebrew Psalter, the Life of Jesus, the Teaching of Jesus, the Apostolic Age, the Problems connected with the Gospel of John, Christianity and Social Problems, and the Preparation of Sermons. The method of this study is to read six or more of the leading books upon each subject representing the several schools of interpretation, with reviews and other helps furnished by the Institute. The books are loaned at the cost of postage, plus ten per cent. of cost for "wear," so that those may read them who cannot afford to buy them. The number engaged

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in this most useful study is increasing daily, and new courses will from time to time be added. The Institute is now directing the Bible study of not less than ten thousand persons, eighty per cent. of whom are beyond school age. These persons are found in every State of the Union, in Canada, England, France, Australia, China, and Japan. In the carrying on of this work the Institute mails in a year's time nearly a million circulars, instruction sheets, direction sheets, pamphlets on Bible themes, and other literature. The Secretary of the Institute will respond to any inquiries for further knowledge of the Institute's work if addressed at Hyde Park, Chicago, Ill.

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Scotch Church Union The past history of sturdy Scotch independence in religious belief is typified by Jenny Geddes hurling her stool at the Bishop in St. Giles's and crying, "Will ye mum'le the mass in ma lug?" Present history, however, is well typified in the announcement last week from Edinburgh that the consolidation of the United Presbyterians with the Free Church of Scotland has finally taken place. This, we think, is an event of almost as great historical importance as the battles of the Covenanters, or the withdrawal of nearly seven hundred ministers and probationers led by Dr. Chalmers. The Covenanters' resistance challenged the world's admiration. The sacrifice made by Chalmers and his men challenged it also; they voluntarily gave up annual stipends aggregating half a million dollars rather than longer endure the tyranny of "gift livings." The drawing together of Protestant bodies is, however, a no less inspiring sight. We are glad to think that it is characteristic of our time. The United Presbyterians and the Free Kirk both left the Established Church of Scotland (Presbyterian) for practically the same reason. The United Presbyterians, however, seceded a century before the Free Church was established; they believe that civil officers have nothing to do with religious affairs, hence the true Church should be independent of State support as well as of State control and patronage. It has thus opposed not only the establishment and endowment of the Presbyterian Church of Scotland; it has also consistently opposed the claim of the Free Church that, while resisting State patronage, some kind of State connection is just and right. Nearly forty years ago a movement looking toward union was begun, but was blocked by the persistent refusal of the United Presbyterians to recognize the right of any civil authority to interfere in what they deemed exclusively Church affairs. A compromise has just been agreed upon by which State funds are accepted, but no acknowledgment of State charity in ecclesiastical matters is made. Last week's event accentuates the growing spirit of Church union and unity everywhere. In this spirit there is increasing spiritual strength for the Scotch and for all Churches. As a practical outcome in Scotland, the added strength which the Free Church movement has now received may lead to a revival of the agitation for the disestablishment of the Presbyterian Church of Scotland. Now that union has taken place between two branches of Scotch Presbyterians, it is to be hoped that the day may not be far distant when the Free Kirk and the present Established Church may join their forces. The fact that for a quarter of a century patronage has been practically abolished in the Established Church, and that each congregation has the right to choose its own minister, ought to hasten the day of union.

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Roman Catholics and Jews in the Transvaal Replying to recent critics of the status of Roman Catholics and Jews in the Transvaal, Mr. Montagu White, late Consul of the South African Republic in London, calls attention to the fact that only half a century ago Roman Catholics and Jews were emancipated in England, and that they still labor under certain disabilities there. He says: "Every British sovereign, before ascending the throne, has to take an oath to the effect that he or she holds the tenets of the Roman Catholic faith as false and idolatrous. Certain offices in England can be held only by Protestants, such as the Lord Lieutenancy of Ireland and the Lord Chancellorship." Mr. White admits, however, that in the Transvaal Roman Catholics and Jews may not be-

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come members of the Volksraad or of the Executive Council. They can be and are, however, civil officials, and they enjoy all the other privileges and rights of Protestants and burghers. The chief official in the War Department is a Roman Catholic; one of the confidential secretaries of the Executive Council is another; so are two clerks in Dr. Leyds's Embassy; and there are others in the Civil Service. There are also some Jews in the Government employ, though there are not many, as most of them prefer financial and commercial occupations, or where there is a wider scope for making money. Mr. White adds that the ground on the gold fields upon which nearly all the Roman Catholic churches and convents, as well as the Jewish synagogues, are built, was presented to these religious communities by the Transvaal Government.

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American Locomotives Abroad

Mr. F. H. Mason, the United States Consul-General at Berlin, has just reported to our Department of State some interesting facts connected with the increasing appreciation in Germany of the speed, power, and economy of American locomotives. In February last the Bavarian State Railway Administration ordered a number of our locomotives for service on the State railways, explaining to the makers of locomotives in that kingdom that the order was simply given to afford Bavarian engineers and engine-builders ample opportunity to test, study, and imitate the superior features of the American machines. The tests made on the Bavarian State railways were attended by entirely satisfactory results. The Prussian Minister of Public Works, who had been an observer of the tests, reported to his Government that "with faultless performance, the locomotives cost considerably less than locomotives of a similar class belonging to the Prussian railway system." In March the Prussian State Railway Administration announced that it also would make a trial of our locomotives. Mr. Mason, while acknowledging the compliment, declares it to be another illustration of the importance of protecting, as far as possible, by German patents, every American invention or improvement sold for use in the Kaiser's realm. Like our stoves, pumps, tools, and various other articles of machinery not patented in Germany, the locomotives are intended mainly to be tested and used as models to be imitated by German builders. In this event, the orders from other countries will be more largely profitable to American builders. Those from Egypt have caused discontent among English and other European makers. Replying to their criticisms, Lord Cromer, British Consul-General in Egypt, declares that his orders of our locomotives for the Egyptian State railways were amply justified, since American firms, while not in a position to tender more favorable terms than others on British designs, "almost invariably offer engines built on standard designs of our own at lower prices and in less time occupied for manufacture."

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The Inheritance Tax Decision

The decision of the Federal Supreme Court upholding the constitutionality of the progressive inheritance tax incorporated in the War Revenue Act of 1898 is of far-reaching importance. These taxes rest upon inheritances of personal property in excess of $10,000, and range from three-quarters of one per cent. to two and one-quarter per cent. where the property passes to direct heirs, and from five to fifteen per cent. where it passes to very remote relatives or strangers to the blood. In all cases the highest rates are where the value of the property exceeds $1,000,000. The constitutionality of this tax was contested chiefly upon two grounds: first, that it was a "direct" tax, and that all direct taxes, according to the Constitution, must be distributed among the several States according to their population; and, second, that in levying a higher rate upon large estates than small ones the statute violated the constitutional provision that duties and excises must be "uniform throughout the United States." This second objection seemed valid to Judge Brewer, but the rest of the Court justly held that the constitutional provision simply required geographical uniformity. To tax estates of different magnitude at different rates is no more a violation of the

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uniformity required by the Constitution than to tax different grades of goods at different rates. If a protective tariff taxing cheap goods at a higher rate than dear goods does not violate the requirement of uniformity, neither does an inheritance tax levying a higher rate upon great estates than small ones. Upon the question whether an inheritance tax was a "direct" tax in the sense in which that term is used in the Constitution, the Court unanimously returned a negative answer. The argument presented on this point was much the same as that presented against the constitutionality of an income tax, but the previous decisions of courts, State as well as National, fully established the principle that an inheritance tax is regarded in our constitutional law as a tax on the transfer of property, and not as a direct tax on the property itself. The fact that the Court so held will in some measure reconcile the supporters of the income tax to the decision against that measure.

The object of both of these taxes is precisely the same—to make a larger part of the National burden rest upon wealth. The one per cent. of our people who own half of the wealth, and pay nearly half of the local taxes on property, pay only an insignificant part of the National taxes, because they consume only an insignificant part of the sugar, tobacco, liquor, clothing, etc., from which the National revenues are collected. The income tax was proposed in this country, and is used in western Europe, in order to compel the wealthy classes to pay as much in proportion to their means as the poorer classes. The inheritance tax accomplishes this object in a manner even more satisfactory to anti-monopolists than the income tax, and does it without occasioning serious frauds, as no valid title can be given to the property of the dead until the inheritance tax has been paid. It is true that the inheritance tax does not in European countries yield so large a revenue as the income tax, but the difference is growing less with the advances of democracy. England is now getting $60,000,000 a year from its inheritance tax as against $90,000,000 from its income tax. As the aggregate wealth of this country is now greater than that of Great Britain, there is no reason why the more moderate inheritance taxes now levied here should not yield in the neighborhood of $20,000,000 a year. Only in one point does the decision of the Court shield those who protested against the payment of the tax. The Court holds that the progressive rates imposed upon inherited property of different amounts must be reckoned according to the size of the individual inheritance, and not according to the entire value of the estate. Whether or not this was the intention of Congress, it certainly conforms with the principles of justice—there being no reason why the recipient of a small legacy from a rich man should be taxed several times as much as the recipient of a large legacy from a man in more moderate circumstances. The tax really falls upon the persons who inherit, and their ability to pay depends upon the amount they receive, and not upon the size of the estate from which it is received. The whole decision is extremely gratifying to those who believe in checking the concentration of wealth by taxing all classes in proportion to their means.

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New York City Charter Revision

That the New York City Charter was rushed through without sufficient time for consideration appeared to many critics at the time indisputable; that as finally framed it represented, not what the Commissioners thought was the best possible charter for the city, but only what they thought was the best charter which could be carried through the New York Legislature, we suppose is also not doubtful. The consequent defects—and they are serious—are, we hope, in the way of being repaired. It is true that the new Commission appointed by Governor Roosevelt is not created for the purpose of framing a new charter, but only for the purpose of revising the charter which already exists; but the questions which they have semi-officially addressed to the public indicate that they regard—we think correctly—their powers as sufficiently extensive to justify a reconsideration of the most important features in the present charter. These questions are as follows:

First—Mayor's office: What should the term be? Should he have power of removal?

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Second—Legislative Department: Shall the Municipal Assembly be continued as now constituted?
Third—Municipal ownership.
Fourth—Department of Education.
Fifth—The Borough System.
Sixth—Taxes and Assessments.
Seventh—Police: its organization and powers. Shall there be a separate Bureau of Elections?
Eighth—Board of Public Improvements.

These questions are of more than local interest; the work of this Commission is of more than local importance. For the charter of the Greater New York is the fundamental law of a population almost as great as that of the thirteen colonies when the Constitution of the United States was framed; and if this charter should be framed as wisely as was the Constitution of the United States, there is no reason why it should not be a valuable guide for other cities whose problems are much the same. For that reason we offer here our answers to these questions, giving, however, little more than a categorical response to them, and perhaps returning in the future to some of these questions for a more detailed consideration:

I. The Mayor's office: What should the term be? Should he have power of removal?

There are reasons for permanent tenure in a purely clerical office where experience is of the first importance and direct responsibility to the people is of secondary importance or of none at all. Even in the case of such offices, the appointing officer should have a power of removal for cause and without presenting and proving charges. But the term of an officer such as the Mayor of a city or the Governor of a State ought not to be long. The American community should rid itself of the idea of rotation in office; if an officer is doing his duty well, he should be regarded as eligible for re-election term after term continuously and indefinitely. But he should be required to give an account of himself from time to time to the people, and they should have the power to declare whether they are satisfied with his administration or not. We do not believe that Mayor Van Wyck would have been so apparently defiant of public sentiment if his term had been two years instead of four. Two years is long enough for a Mayor's term.

He should have power of removal. A superior cannot be held responsible for his subordinates if he has no power to remove them in case their service is not satisfactory. But this power of removal might be qualified by giving the subordinate a right to demand an investigation, and possibly to reinstatement if the charges presented were proved to be groundless.

II. Legislative Department: Shall the Municipal Assembly be continued as now constituted?

No. It is now constituted on the assumption that it is a legislative body. It is not really a legislative but an administrative body. A modern municipality is a great business enterprise; its Council is far more like the board of directors of a railroad than like the parliament of a State. Its function is not to make laws for the government of the people, but to administer the business of a people. Municipal government is in this sense socialistic rather than legislative. The Municipal Assembly should be a small body of well-known men, who represent, not each his own ward or election district, but all of them, conjointly, the entire city. The city is one in a sense in which the Nation is not one, nor even the State. A small body of a dozen or fifteen men, either elected on one ticket or by boroughs, would afford a far better guarantee of good government than the present irresponsible body. The experience of England abundantly justifies this opinion. Since adopting this policy its municipal government has been so greatly improved that we may almost say that it has been revolutionized.

III. Municipal Ownership.

The city should own and operate all industries which experience justifies us in believing it can own and operate more effectively and cheaply for the people than it can hire private enterprise to operate for it. It is universal testimony that the transit across the Brooklyn Bridge was better managed for the citizens who crossed when the city administered the Bridge than now that it is administered by a private corporation. Specifically, the city should own and operate its waterworks and its lighting, and should own and control, if not operate, its system of transportation, that is, its railroads, whether underground, on ground, or overhead.

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Apparently it should also own and operate its ice plant and ice distribution.

IV. Department of Education.

The cumbrous and unwieldy system which has grown up in Brooklyn from rural days should be abolished. Each Borough should have a small Board of Education, with paid Inspectors; and they should all be federated in a united Board which should confine its action to such matters as necessarily concern the entire city system. Where and how the line should be drawn between the Borough and the Federal Board it may be difficult, but it should not be impossible, to determine. Teachers grown old in the service should be pensioned; it should be made easy to get rid of incompetent teachers; and civil service examinations should be required as a condition, but not as the only condition, of appointment. How to prevent school patronage from being used for party and personal purposes we do not know. The problem demands careful study by men familiar with the ways that are dark.

V. The Borough system.

The fact that the Borough system has worked well in Paris is an argument, though not a conclusive argument, in its favor; the fact that it has not worked at all in New York is no argument against it. For in New York it has been in the hands of Tammany Hall, and Tammany Hall has never meant that it should work. Tammany Hall is an oligarchy, and desires to sit on the box and hold the reins in its hands. It takes a good engineer to make a complicated piece of machinery work well, but any fool can get it out of order. The first essential to good local government is the interest of citizens in the affairs of their locality, and this interest cannot easily be aroused unless the citizen feels that his influence counts. For this reason, the greater the city the greater the tendency of the mass of the people to assume an attitude of indifference as to how the public affairs are managed. The cities and towns which cluster about Boston have, we believe, kept alive a far more intense interest in local administration, because each of them manages its own local affairs, than if all had been consolidated into a single municipality and been governed from the City Hall in Boston. Even the great public works, such as parkways and aqueducts, designed to serve the people of all these suburbs as well as the people of Boston, have been constructed as economically and efficiently through the co-operation of independent towns as they could have been if consolidation had been effected. The co-operation of independent municipalities has achieved similar success in other parts of the country; and where co-operation is as efficient practically as consolidation, there is no doubt that it is more desirable. In the long run, how a city is administered is incomparably less important than what kind of citizens administer it; and the fact that consolidation tends to weaken the sense of public responsibility on the part of the individual citizen, and tends to lessen his knowledge of and interest in public affairs, furnishes a conclusive argument against its adoption when the same practical ends can be secured by allowing each locality complete independence in the management of its distinctively local affairs. For these reasons, the largest possible borough independence ought to be guarded as carefully as the largest possible independence for cities and commonwealths. Only along this line can a public-spirited citizenship be developed. For these reasons we hope that the Charter Commission will consider, not how they can get rid of the borough, but how they can develop it so as to make New York City a federation of boroughs so far as administration is concerned.

VI. Taxes and Assessments.

The honest taxation of franchises and the honest taxation of real estate at anything approximating its market value would probably give nearly, if not quite, money enough for all the regular expenses of the city if its business were economically administered; and expenditures for investment which will repay a fair rate of interest on the investment, as for lighting plant, water plant, and ice plant, require no taxation.

VII. Police: its organization and powers. Shall there be a separate Board of Elections?

The police should be under a single head. It should be separated from the Bureau of Elections, which should be composed of men of different parties. It is a fair question, since the city election often controls the State, how far the State

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should be represented in the Bureau of Elections.

VIII. Board of Public Improvements.

We have no suggestion to offer. We are not even certain what are the crucial questions involved.

There are two other questions not included in this list to which we wish the Commission would give attention—the referendum and the excise.

It ought to be possible to submit certain questions to a vote of the people; either on the demand of a certain specified minority of the Council, or on a petition signed by a certain number of householders, or both. If there had been no such popular vote, the city would not now enjoy the prospect of owning its system of rapid transit. The excise question for the city ought to be referred to the city. The local option now allowed to towns ought to be allowed to wards, and with it local option to allow Sunday sales during certain hours. The rural communities can never enforce over New York City an excise system which it does not approve; New York City will never enforce such a system itself; and a non-enforceable system is worse than none, because it corrupts the entire city, officers and citizens alike. We wish that the Charter Commission would unite in asking the Legislature to remit the control of the liquor traffic in the city of New York to the citizens of the city of New York.

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The Canteen Question

The Committee on Temperance of the Methodist Episcopal General Conference, in session at Chicago, reported last week resolutions severely censuring President McKinley for accepting and acting upon the decision of Attorney-General Griggs that the anti-canteen law does not prohibit the sale of liquor in the canteen. In every army post there is a club for the soldiers where they gather socially, read the papers, and may buy extra food and beer. Distilled liquors are not allowed. Experience demonstrates that this club or canteen cannot be successfully maintained if the sale of beer is prohibited, and is said to demonstrate that if such sale is prohibited the soldiers resort for their club privileges to saloons outside the camp lines, with, as a result, an increase of drunkenness and disorder. Congress in March, 1899, passed an act which it is claimed prohibited all sale of beer in the canteen. The question as to the meaning of this act was submitted by the President to the Attorney-General of the United States, and he gave it as his legal opinion that the act did not prohibit such sale of beer. The President, as Commander-in-Chief of the Army, is acting on this opinion in his construction and enforcement of the law.

On this statement of facts, three very different questions are involved, which it seems to us an intelligent body should discriminate, and which those who voted for the majority resolution in the Methodist Committee have failed to discriminate. They are these: First, Is the canteen advantageous or disadvantageous? second, Has it been prohibited by Congress? third, What is the duty of the President in the premises?

On the first question temperance men are divided in opinion. Those who think that all drinking is wrong, and that all government permission of drinking is reprehensible, are, of course, opposed to the sale of beer in the canteen. Those who believe that the permission to sell beer within army lines lessens the dangers from whisky-shops outside the camp lines, generally believe in the sale of beer in the canteen. This is the opinion of General Corbin, who believes that "the prohibition of the sale of beer in the post exchange means an increase of whisky-drinking and drunkenness." In support of this he affirms that "a canteen was established at Manila for the sale of beer, and the beneficial effects therefrom were almost instantaneous. The vino-shops were driven out of business, and the vino question, so far as our soldiers were concerned, died a natural death."

The second question is whether the Act of Congress approved March 2 prohibits all sale of beer within camp lines. This law provides that "no officer or private soldier shall be detailed to sell intoxicating drinks as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States." This seems to us clearly explicit and

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emphatic. It seems to us to prohibit all sale of liquor in the canteen.

But it is not to us, nor to the newspaper press, nor to the Methodist ministers that the President is to look for advice respecting the construction of Acts of Congress, but to an officially constituted expert on legal questions appointed for the very purpose of being his legal adviser. This official is the Attorney-General. The Attorney-General has given, in reply to the President's request for information, his legal opinion that this law does not prohibit the sale of beer in the canteen; that it prohibits all detailing of officers or soldiers for the purpose of selling intoxicating liquors, and all licensing of outside parties coming into the encampment to sell such liquors; but does not prohibit the sale within the post under government regulations. It appears to us that the President does right to take his judgment as to the interpretation of the law, not from the Methodist ministers nor from the press, but from the Attorney-General. Doubtless he has a right to overrule the Attorney-General, but he ought not to do so except in extreme cases; and the fact that he is executing the law as it is interpreted to him by the constitutional law office ought to exempt him from any such criticism as that brought against him by the Methodist ministers, who should simply demand of Congress, if they desire to abolish the canteen, a new and more explicit Act.

Whether such an act ought to be passed is a difficult question, on which temperance men will disagree. The testimony given to the public as to the effect of liquor-selling in the canteen is very contradictory. We think that before Congress acts on the question it should make a careful examination as to these facts, and that it should be governed, not by any *a priori* theory that all drinking of intoxicating liquors is wrong, nor by any theory that Government cannot allow such sale without being *particeps criminis*, but by information carefully obtained as to the actual effect of the sale of beer in the post on the character of the men and the discipline of the camp. The best light we have been able thus far to get on this question, from a consideration of the contradictory testimony, tends to confirm the reported judgment of the Secretary of War that the sale of beer within the camp is effective in preventing the purchase of whisky outside the camp, and thus is beneficial to the morals of the men.

Consular Reform

The bill providing for consular reform, presented to the Senate some time ago, and known as the "Chambers of Commerce" bill, was the most careful and complete measure on this subject ever printed. It showed a minute knowledge of the service, and, if made law, would have placed our consular officers at once upon both a simpler and more scientific footing than that enjoyed by the consular officers of other countries.

As it passed from the hands of the delegates of the Chambers of Commerce, the bill contained this clause: "The Secretary of State, or such person in the Department of State as the President shall designate, and a Consul-General or Consul of the United States, whom the President shall designate, shall, in conjunction with the Civil Service Commissioners, constitute a Board of Examiners for admission to the consular service." The composition of this board indicated its purpose at a glance; it aimed to secure knowledge of the needs of the service from the home office point of view, knowledge of it from the foreign point of view, and a permanent, non-partisan commission which should render political manipulation of admissions impossible. In the bill as just reported by Mr. Lodge from the Committee on Foreign Relations this clause is fatally maimed; as changed, it provides for a Board composed of the Assistant Secretary of State, an officer of the Department of State, and a Consul. Such a board might be entirely subservient to the party in power. There is but one way of gauging the future, and that is by the past. A board of somewhat similar composition has existed under executive order for the past five years. It examines all the consuls, and not one of the hundreds examined by it during the present administration has been rejected. The board was created by an executive order from President Cleveland. As long as Mr. Olney was Secretary of State its examinations were not a farce. As soon,

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however, as the political exigencies of the Republican party demanded it, the board ceased to be of any importance, just as it would have been of no importance if it had existed at the beginning of Mr. Cleveland's second administration, when the pressure for office carried everything before it. Good or bad, the consul, as he at present exists, must needs be primarily a politician.

Another section of the Chambers of Commerce bill provided that "After service of twelve months in a consulate, no consul shall be dismissed from the service except for due cause, presented to him in writing, and he shall have power to defend himself from such charges as may be brought against him; and a Board consisting of three persons, who shall be appointed by the President from the consular service, or from the Department of State, or from both, shall weigh the charges brought against him, and his defense, if any, and may summon and examine witnesses." This clause is entirely omitted in the bill as it emerges from the Committee on Foreign Relations. It has been shorn of any machinery to check or regulate recalls or dismissals. Wholesale quadrennial decapitation can go on as heretofore. It is true that the examination for consulships remains broadly competitive, as in the original bill; it is true that appointments are to be made to the lowest grade; but if the pressure for admission is great enough in the lowest grade, the men in the lower grades will soon be driven up into the top grade. Promotion will be rapid indeed.

Shorn of these two clauses as originally drafted, the bill can hardly now find advocates among those who understand Government methods and are at the same time opposed to partisan use of public offices. The purpose of the Chambers of Commerce Consular Reform Bill was to put our service on such a basis as would insure its detachment from party politics, and to that end proper machinery for an examining board and for the checking of dismissals was instituted. If Congress refuses to remove the consular service from the demoralizing influence of the spoils system, anti-expansionists will find ground for their charge that Congress cannot be trusted to frame legislation for our new possessions which shall be free from the dictation of spoilsmen and of great financial interests.

We must present to other nations a united, not a divided, front. Hitherto our foreign representatives have been only too well known as distinctively Republican or distinctively Democratic officials; they must henceforth be known only as American officials.

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Anglo-Saxon Limitations

The literature of international criticism and interpretation steadily increases, and will increase more rapidly as time goes on, for the most striking movement of the day is the coming together of the different races. Nationalism, which has been for several centuries the organizing unit of society, is giving place to internationalism, and one of the chief occupations of the next century will be the gaining of knowledge by each race of its fellow-races. Nearly all the race-antagonisms have their roots in ignorance. The man of English blood who approaches the French without adequate knowledge of French character or history is almost invariably hostile to what he conceives to be French ideas and principles; but when he studies French character, and comes to comprehend the French ideal of life, he grows appreciative of the fine and high qualities of French character and of the great services which the French have rendered to society. Race antagonisms are remnants of barbarism—reminiscences of the time when patriotism was measured, not by one's love of one's country, but by one's hatred of other countries, and of the time when the measure of a country's prosperity was the measure of the misfortunes of other countries. We are learning better economics and better morals. We have discovered that our own country shares the general misfortunes of the world; that co-operation is more profitable than competition, and that no man can understand his own country or love it wisely who does not understand and appreciate the services of other countries.

In the light of this movement, such a book as Miss Aline Gorren's "The Anglo-Saxon and Others," which bears the imprint of Messrs. Charles Scribner's Sons, is suggestive and important. Americans

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and Englishmen are naturally more interested in the characteristics of their own race than in those of any other; and the leadership which the English race has assumed in the world is one of the most striking and significant facts in modern history; a fact so significant that men of many races are endeavoring to explain it.

A keen French observer has declared that it lies in the development of individuality, and that the secret of Anglo-Saxon superiority is to be found largely in the family life and the public schools of England, in which emphasis is laid on courage, self-reliance, and virility of every kind. These traits, allied with a passionate love of freedom and a resolute hold on morality, constitute the salient features of the civilization of the English-speaking races, and have made them, aside from their ability, for the time being at least, the leaders in the modern world. Races of marked individuality, like men of marked individuality, have the defects of their qualities, the weaknesses of their strength; and it is more profitable for men of English blood to study their defects than their virtues: virtues will take care of themselves; defects need to be remedied. Miss Gorren's study is by no means unsympathetic, but it is intelligently critical. She declares that at this moment the Anglo-Saxon holds the center of the stage; that he has gone to the ends of the earth by virtue of his own instinct, and that wherever he has gone he has carried his own ideas; that, in harmony with M. Desmoulins's conclusions, the English-speaking peoples have attained this position because they have more will, energy, and determination than other races; they are willing to work hard and to face difficulties with single-handed courage. The great modern drama is the colonization of the world; and it is the Englishman, the American, the Australian, and the Canadian who are the leading figures in this drama. Into this energy, which is mastering the physical world and reconstructing the human world, has largely passed that force of imagination which once found its chief expression in art. The great men of to-day are great men of the economic type; they are pre-eminently preachers and practitioners of action.

Germany, although a very great force, has not yet attained final definiteness as a social power: Anglo-Saxon civilization, on the other hand, is to the last degree concrete; its aims are perfectly definite. The English-speaking peoples have developed in a very marked way the sentiment of humanitarianism, and they are largely dominated by the "religious-commercial" instinct; by the ability, in other words, to combine their spiritual and material interests. It is this ability which French observers especially do not understand, and, not understanding it, are constantly accusing the English of hypocrisy.

It is in the field of the higher civilization that Miss Gorren finds the defects of Anglo-Saxon civilization. She declares that the desire for bodily comfort is the paramount desire of that civilization; the reward which the English-speaking man expects, and without which he is intensely dissatisfied. Among the Mediterranean peoples social intercourse is an end; among the English and Americans, will-power, energy, action, and self-determination push the individual to the front and keep him there, but at the expense of the highest form of social life. The Latin civilization insists upon "mental ease through the play of the social activities; Anglo-Saxon civilization, upon securing comfort for the body." This is not an adequate explanation of the motivity of the Englishman and the American, but it is an admirable definition of the charm of the Latin civilization. It describes the great services which that civilization has rendered society, and it brings into clear light the element which society ought to prize as the product of that civilization. To bring the individual to the highest point of efficiency is the prime object of life; but men cannot secure perfect development in isolation; the highest individuality must be harmonized with the richest social development. This is the spiritual problem which awaits solution at the hands of Englishmen and Americans; a problem which they must solve if they are to be the leaders of the higher as well as of the practical civilization of modern life. It is not enough to handle national forces with supreme skill, to conduct government with energy, conscience, and success, and to organize moral ideas into conduct and character. Life must be not only sound and vigorous; it must also be free, gracious, and beautiful.

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Lord Roberts and His March Through the Orange Free State[1]

By James Barnes

Special Commissioner for The Outlook in South Africa

IT would be hard to imagine anything more circumscribed than the life we led at Modder River. Every one was tired of loafing, and after our return from the little excursion to Koodoesberg Drift the prospect of further inaction was galling. But rumors changed to certainties; everything soon pointed to a move of importance, and we were glad.

Regiments with unfamiliar names detrained at the railway yards south of the river, where had risen a town of tents amid a wilderness of trucks and army stores. Men in varied colors of khaki with strange initials on their helmets came up to the little cluster of houses near the station to spend their shillings on things they needed badly and things they did not need at all.

One day I saw Lord "Bobs." I came upon him at headquarters, surrounded by a group of staff officers. It was quite unexpectedly I ran across him. I was familiar with his appearance from his picture, and I knew his story. I knew the great grief that had so lately torn his great heart, in the loss of the brave boy over there at Colenso; and I knew that every one, from titled brigadier to numbered private, felt the influence of his mere presence with the army.

There was the man of Kandahar! Yet he was so simple, so good to look at, so kindly, so different from what I had expected, that I had to learn him over again, on the spot as it were. He was not old, he was not young, he was not middle-aged. His firm mouth with its downward lines was neither hard nor soft, but purposeful. Beneath the honest breadth of brow his gray eyes were keen, frank, and youthful, but they suggested that they had seen much. He was small in stature, but he did not suggest lack of inches; he had the well-knit, compact figure of the man who rides cross-country. Manner he had none; he had the glamour of absolute self-forgetfulness that marks the truly great. He was just what he was. I wondered if he were ever different. At a glance you trusted him, but when he spoke you loved him. And it is these qualities together that make men lead other men to do big deeds.

The staff of the First Division had made great preparations for the Field-Marshal's coming. They had cleaned out the dingy old billiard-room and bar of Glover's "Crown Hotel;" they had moved the refreshment counter back into a vile-smelling stable, and from somewhere they had raked up a set of old damask furniture. Tables and desks and even a carpet had been commandeered from various sources, and sentries warned every one off the shady veranda in front.

Lord Methuen was a General. He lived in the south wing of the hotel, and his staff and servants had the run of the place, but they allowed other officers and even war correspondents certain minor rights. Lord Me huen was a General, and keenly felt the position. Lord Roberts was a Field-Marshal, and never felt it at all!

So he thanked the staff kindly. I am sure he did it in a way that never hurt their feelings; and he pitched his little tent down on the dusty veldt and sat him down on a little chair that folded up like a fishing-rod. And there he made his plans, and there one day he received the men who try to tell the people out in the world what goes on with her Majesty's forces, and how her generals and fighting men are behaving themselves when away from home. Many generals had treated the guild with scant courtesy; one in particular in Natal had herded the members in a kraal next to the Kaffir location. Perhaps some thought it best, for many reasons, not to let the cables get too hot between themselves and the great British Public; perhaps they were modest. It was not the censor's fault. I think every one feels sorry for a censor. But to return.

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In substance, the Field-Marshal said, in his own way—not a word wasted—that he was glad to have us with him, that we could come and go where we pleased with any part of the forces under his command, that we could write what we wished and say what we liked, and that only news would be excluded that might have such bearing on the immediate military situation as might demand its suppression. As to criticism, "it would interest him much to read it." The only thing he asked was that we would try not to get shot, as he did not wish to feel responsible.

We could write what we thought! we could speak our minds, tell the truth, and shame neither the devil nor anybody else! Here was a state of things! We could go where we liked without that horrible maxim coming up before us: "Keep out of the General's way." So, of course, in every man's mind there rose a determination to make the censor's job as easy as was compatible with honesty, and not to criticise at all. The fact is that things went so smoothly in the main henceforward that there was mighty little to cavil at, and only two correspondents got shot, and that so slightly that they hardly counted. I do not think that for one moment the Field-Marshal worried about our presence or our opinions. But he had a friendly nod for all, and the lot of the literary camp-follower became actually a pleasant one. Soon word came that the troops were moving. They were headed south.

I traveled from Modder Station to Enslin in an open truck with a company of the Seaforths. It was a fine, still, moonlit night—that of February the twelfth. It was the kind of night that makes men wish to sing, to talk of home, or to keep silent and think. And it was a new experience in a way, this journey—which leads to a few side remarks.

The English private is a hard man to get close to. He is not a complex character; he is easily understood, and is as simple as a child; but he divides the world into three divisions—gentlemen, officers, and "blokes." Attitude and manner he adapts to the requirements of the situation. If it is one of the first who addresses him, he is rather shy and reticent; he interlards his conversation with the word "sir," that effectually precludes any attempt at intimacy; he lets his pipe go out. He is polite but distant, and perhaps ill at ease; if you attempt to bribe your way into his confidence, he is suspicious. With an officer he is merely a machine that stands very straight, with heels together, and says, "Yes, sir," "No, sir," until the whole thing is over with a salute to the Queen's commission—and, by the way, the English salute is a peculiar one: the private's hand rises to his right eyebrow, remains glued there to the helmet-brim, and is forcibly torn away in a downward gesture, for all the world like snapping water from the finger-tips. The officer's return is a more or less languid gesture of recognition. Greetings or conversations, outside of giving and receiving orders, are seldom indulged in. The officers' servants, valets, cooks, and waiters are all enlisted men who are supposed to fight when they are not brushing clothes or washing dishes.

On the occasion of the journey to Enslin I was a "bloke." It happened thus:

Dusk had fairly settled down when I scrambled over the side of the already crowded open truck, having just loaded my own horse into the box car behind. I wore an ordinary Tommy's helmet, and I settled down unnoticed on the floor. The train went on very slowly; so, at first, did the talking.

"Who's that sittin' there in the corner?" asked a Glasgow lad, plainly indicating me.

"He's a bloke in charge o' t' horses," answered another.

I was delighted. I was rejoiced. I was a "bloke;" so I said nothing, and presently borrowed a fill of tobacco. They discussed everything. I listened to the broad Scotch, and did not join in, for my speech might have betrayed me. They spoke of "The Absent-minded Beggar," and did not like it. They sang songs of a sentimental turn about "mothers at home" and "brave boys on the battle-field." But they spoke of men who had been killed as if such things were merely incidental to every day. They treated death as if it were a threadbare joke. Fights they discussed as if they had been games of football, but without criticism. They always referred to their officers with respect. "My leftenant," "my captain," "said so and so," "did so and so." They made reference to the cast-iron army

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biscuit as "South African sponge-cake." They swore very little, but always spoke of the Boers with the sanguinary adjective. At last they called for the piper.

The piper was in a bad humor and at first would not play, but they insisted and he got to his feet—who ever saw a piper sit down to his labors? After a shake to his kilts and a few preliminary squeaks, he drooned off some tune I could not recognize. The men stopped talking.

A strange thing, the Highlander; and a stranger, the pipes! When the kilted one goes to fight, the pipes go with him. They get him up in the morning and send him to bed at night. If he goes to the river with a bathing party, a swaggering, perspiring piper plays him down and back; and when he is put away in his shallow trench, they wail a good-by to him, "Lochaber no more."

I shall never forget that evening—the big moon, the solitary standing figure, the groaning, nasal-voiced pipes, the bumping of the trucks along the uneven roadbed, and the sudden sweeping thoughts that all this was part of war!

But I am losing track of my story altogether.

Beside the track ran the wagon road, and rumbling along southward in clouds of dust were the artillery. The drivers and bombardiers shouted greetings to the men on the train. The guns are always popular. At last we drew in at Enslin.

It was midnight before I got my horse out of the box car that he shared with another charger, two water-cart mules, and a small herd of milch goats—the traveling luxury of a general.

It was yet dark when the camp was roused; the moon was setting, and the breakfast fires blazed and crackled for a mile down the railway, and for another out into the veldt to the foot of a black kopje on the east. By four o'clock the army was moving.

Now, it is my luck to number Cummings among my friends. He describes himself as "chief looter to the staff." But he is not that; he is really an English colonial-born gentleman, who speaks Dutch, knows the country like a book, and hates Johnny Boer with a born hatred that is sometimes unreasonable. Before we left Modder he used to amuse himself by riding with despatches in and out of Kimberley through the Boer lines, and they knew he was doing it, and put up a prize for the man who could catch him at it and stop him, for he worried them sadly.

Now he was a guide to the column, and, besides, had under him several mounted and dismounted blacks, those useful, ragged hangers-on of the army, who drive in fat sheep and cattle, so that Tommy can vary his diet of biscuit and tinned gristle. If now and then a fine turkey or a basket of eggs found their way to the mess of the red-labeled ones, why, what was the odds? Everything was supposed to be paid for. Being a guide, he knew something of the general plan. It was, in short, this:

The army of about thirty-eight or forty thousand men was divided into three divisions—the first consisting of ten thousand mounted men under General French, with fourteen guns of the Royal Horse Artillery. They were to go in on front to form a screen to the advance of the infantry divisions. The second (properly the Sixth and Seventh Divisions) was under Generals Kelly-Kenny and Tucker, with whom was Lord Kitchener; he had with him eighteen hundred cavalry and mounted infantry, thirty guns, and thirteen thousand foot. The third (properly Ninth Division) was under General Colville, with fourteen hundred horse, fifty guns, and nine thousand men. The movement was made from a point south of the Modder in order to confuse the Boers as to the destination, which was Bloemfontein, of course, but with a look in at Kimberley on the way. This is no accurate military information; it is merely the situation in outline, and the object was not known to many at the time marching with the army.

On the eleventh, General French's column had had a fight with the enemy at the Riet River, and, after several attempts, dislodged and drove them northward and then crossed at the drift near Waterfall, on the farm known as Van Niekert's. On the day we left Enslin he had left the drift.

As Cummings and I pressed ahead, we took a short cut through the kopjes east of the camp, and soon were out of sight of the railway and the column that was heading a little southeast. Here we saw a strange thing: on a side hill to the north there was a body of four or five mounted men, and their behavior excited

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our curiosity and also our suspicion, so we rounded a kopje and avoided them.

Now, the C. I. V. ("City Imperial Volunteers") of London had arrived but a few hours before, and this march was actually their first experience of campaigning—fresh from London to the steamer, fresh from the steamer to the veldt—and they were the scouts employed for the march of the Ninth Division. The little band we saw were hopelessly lost! Within five miles of the column, they were all at sea as to direction. Of course we did not know that at the time, and only learned days afterwards that they had made their way back to the railway.

Scouting is an art; there may be born scouts, but it is mostly an acquired knowledge that comes by experience. To put London clerks and business men at such work at first was rather funny. Only colonials or Western Americans understand such work in an open but hilly country. Even the British cavalry, used to maneuvering in a restricted space, have little of the peculiar caution and judgment necessary for proper exercise of scouting. The Boers are the finest scouts in South Africa to-day. But it is their stamping-ground. They would lose their way in London.

But, "C. I. V.'s," Hussars, Lancers, Heavys, and "Mounted Fut," they are learning the game, although Brother Boer has gobbled up many a well-intentioned Britisher who had no inborn sense of the north by day and couldn't read his compass in the sky at night.

We struck into the column as it crossed a wide, dusty pan about three miles from Ram Dam, and, reaching on ahead, we crossed a line of kopjes and pitched down into a little valley where there were a pool of water and two Boer houses—both deserted. Here we learned that Lord Roberts was with the other division that had headed north to the Riet the day before, so we onsaddled, after a cup of tea, and took to the road again alone, leaving the Ninth Division behind us.

It was a hot day, and the road was ankle-deep in dust. Dead horses and mules milestoned the army's track; great gorged vultures lurched and hobbled about the carcasses. For six miles we followed the heavy rutted roads without seeing a human being. We found desolation upon desolation, for the Boers had fired the veldt in a vain attempt to stay us by destroying the grazing for the transport animals. The ground was black and white with ashes and burnt stalks. The distant line of fortress-like kopjes looked down on a desert.

Soon we sighted something, and as we came nearer we found it to be a transport wagon broken down and guarded by four dusty, thirsty Tommies lying under it in the shade. They told us that they had been left behind, and had neither food nor water since the day before. We gave them some, and Cummings told them where there must be a pan or spring—never would they have found it—and on we went.

How those miles stretched out, and everywhere the dead mules and horses and the flapping, wabbling vultures! Soon we came upon another broken wagon and then some stragglers; for an army frays out at the end like the tail of a comet. Almost all stragglers have excuses: they have been sent back; their "feet are gone;" they stayed back "to help this feller here." Experience has taught me that it is a habit or a disease. Poor fellows! Mounted on my horse, I looked down at them limping on under their heavy loads with pity—they have excuse enough.

By five o'clock we were on the fringe of the battle-ground of two days before, and off to the northwest rose columns of dust, and a long line of wagons were crawling across the veldt. Soon we could see the line of trees that marked the river-banks; so we urged on our horses, longing to reach some water and shade and a place to brew some tea, the great beverage for the tired. Before we rested that night, however, we had traveled a few more miles.

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The War in South Africa: Is It Just?

By Charles Phillips

[The Rev. Charles Phillips, author of the following article, is an English Congregational clergyman, and as a delegate recently represented the British Colonial Mission Society at the Ecumenical Conference on Foreign Missions in New York City. His first missionary experience was in Samoa. By reason of his intimate knowledge of those islands and of the neighboring groups, he became a recognized authority on Polynesian subjects. He proceeded to Cape Colony, where he lived for seven years at Graaff Reniet. He was at the head of a mission for natives. Mr. Phillips's last residence was Johannesburg, in the South African Republic, where he has been for the past four years. He has thus had ample opportunity of becoming thoroughly acquainted with conditions under British and under Boer rule in South Africa.—THE EDITORS.]

A REMARKABLE feature in the consideration of this question is the practical unanimity of the English-speaking religious public of South Africa. We have the same diversity of religious thought and feeling there as in England and America. On no other subject—social, moral, religious—could this public be induced to stand on the same platform. Yet in this matter, with not half a dozen exceptions among its ministers and not many more among its laymen, you have all the English-speaking denominations standing shoulder to shoulder and all saying the same thing. The Wesleyan Conference, the Presbyterian Assembly, the Congregational Union, the Episcopalian Synod, the Free Church Council in Natal and other places, have all passed unanimous resolutions that this war on England's part was righteous and unavoidable. This means very much. Those who best understand the case through continual contact with all the facts which constitute it have no hesitation about the justice of the war.

And they feel that the people of the United States ought to be equally unanimous with them. For the principle which led to the Revolution and the establishment of American independence, the principle which led to interference in Cuba, applies in manifold greater degree in South Africa.

The American Revolution, which the whole world now justifies, insisted that there should be no taxation without representation. Now, the world has never presented such a spectacle of the violation of this principle as the Transvaal. While the natives contribute three per cent. of the revenue and the Uitlanders eighty-nine and a half per cent. and own more than half of the land of the country, the Boers only contribute nine and a half per cent. Yet the Boers have all the representation of the country in their own hands. They alone have the franchise. No Uitlander has a voice in any matter whatsoever affecting the government of the country. He cannot serve on a jury in the trial of his own countryman. He cannot be employed even as a policeman. In education he can get no government grant for any voluntary schools, and in all State schools for English, in the first year one hour must be given to Dutch, in the second year two hours, in the third year three hours, and after that the whole education of English children must be in Dutch. The consequence is that education is practically denied to the larger mass of children. In the last report there were 11,438 pupils in State schools, at a cost of £8 5*s.* 11*d.* per head; but only 216 of these are from the gold fields. If he wished the franchise, he must wait fourteen years and be forty years of age, and must comply with many vexatious and almost impossible restrictions. After two years, if he had duly registered within fourteen days of arrival in the country, taken an oath described as "unusual and humiliating," and paid £5, he could become "naturalized." But that only involved him in all the obligations of citizenship without its privileges. He ceased to be a citizen of his own country and did not become a citizen of the Transvaal. He could be "commandeered" to fight for the country, but he could not vote. For that privilege he must wait twelve years longer. By the Act passed after the Bloemfontein Conference this period was made seven years, but was hedged about with so many

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difficulties that hardly any of the Uitlanders could have been enfranchised by it. It has been estimated that, with the restrictions involved, only one and three-quarter per cent. of the Uitlanders could have secured votes, and, with the *five years'* franchise plus restrictions, only two and one-quarter per cent. Without these restrictions the seven years' franchise would have admitted twenty-seven per cent., and the five years' forty-one per cent. But President Kruger has affirmed that they never meant to give a general franchise, but only to receive those that could be "trusted." Dr. Leyds says: "Every fair-minded man will admit that it was impossible to grant the franchise to Uitlanders." And Du Plessis (p. 95) says: "In my mind, while our Government ought, the sooner the better, to reform the electoral law, never should any Englishman, remaining one of that nation, have a vote in our State affairs." And again: "Seeing what is the character and political tendency of the English element, I should be inclined to say, 'Never give them the vote.'" But it is often said, Why should they ask the vote? They are there to make money, and, when they have succeeded, will leave the country again, and therefore cannot have its true interests at heart.

This is certainly not true of the majority. They are there with their families, and intend to make the country their home. Sir A. Milner only asked the franchise after *five* years' domicile. The test would be quite sufficient to decide between a migratory and fixed population. The fact that they have already obtained by purchase more than half the land of the Transvaal proves that they are not merely a fugitive or migratory population.

Evidently, therefore, the justification of the American Revolution applies to the war in South Africa. There is taxation without representation, carried to its extreme issues.

But it has been asked, "What right had England to interfere?" If her subjects did not like their treatment in the Transvaal, they could leave it and go elsewhere. The answer might be the same as is given for interference in the case of Cuba—"humanitarian." And no one can read the past history of the treatment of the natives in the Transvaal without being convinced that the humanitarian plea is amply justified. Many of these colored people were British subjects, protected under the Convention; taxpayers, but refused all the rights to which they had been accustomed in their own country. They were not permitted to walk on the side-paths; to engage in the smallest commercial transactions; to own a yard of land in a country formerly their own; to effect a legal marriage or to receive any assistance for the education of their children; and compelled to comply with the provisions of a Pass Law which to many of them was an impossibility, and subject to the most brutal treatment for failure. Surely the cry of humanity should be heard here. And, for long, many of the natives have been crying to God for redemption, as the Israelites did of old.

President Burger, the predecessor of President Kruger, said on March 3, 1877: "I would rather be a policeman under a strong government than President of such a State. It is you—you members of the Raad, the Boers who have lost the country, who have sold your independence for a soupe (drink). You have ill-treated the natives, you have shot them down, you have sold them into slavery, and now you have to pay the penalty."

But the right of interference is based on stronger ground. Any one who will read the past history of the Transvaal will be able to see that England has had a historical justification. What was the condition of things in 1877 which led to English annexation of the country? The government was insolvent; heavily indebted, with only twelve shillings and sixpence in the treasury; official salaries long unpaid, the Boers refusing to pay taxes, with no power strong enough to compel them; one hundred square miles of the country already laid waste by Kaffir tribes; a war with Secokoni, in which the Boers had been defeated, had refused to fight any longer, and had retired to their own homes, Cetewayo with his immense hordes threatening to destroy them. Under these circumstances 3,000 out of a possible 8,000 Boers presented a petition to the English Representative praying for annexation to England. To that petition the Volksraad offered no objection, and many of the officials were in its favor. That there was practically no objection

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from any quarter is proved by the fact that the English flag was raised by Sir Theophilus Shepstone without a single soldier and with only twenty policemen, and that all the officials (including Paul Kruger) except General Joubert took positions under the English Government. Now in four years the State debts were paid and the country made solvent. Under improved government, immigration to a considerable extent helped in making the country prosperous. At a cost of $30,000,000 the power of Cetewayo and Secokoni was destroyed. All the difficulties which had produced collapse of the government were removed. Then the Boers demanded back their independence. They fought for it. Ultimately it was granted; but under conditions. These were embodied in the Conventions of 1881 and 1884. They involved the continued paramountcy of England, and endeavored to provide for the fair treatment of British residents in the Transvaal. President Kruger invited the British to come and settle in his country under promise of equal rights and privileges in every respect with his own burghers. Now, the Convention, if violated, abrogated itself. The conditions of independence disobeyed called for and justified the interference of the country that had granted it. That the Conventions have been violated in letter and still more in spirit is indisputable, and therefore, from that standpoint, England was bound in honor to intervene.

But, again, it is represented that a brave and small nation is fighting for its "freedom and independence" against a strong and powerful nation, and sympathy should go with the weak. But what is meant by the expression? Naturally, we answer, the republican ideals of "liberty, equality, fraternity." But that is not the Boer conception. It is something fundamentally different. The Transvaal government is an oligarchy, not a republic. Its conception of freedom has been inherited from two hundred years' contact with inferior races. It is predominance, not equality; the right to hold all other nations in a subject condition. One of their greatest advocates has stated publicly: "If equal rights to all white people were conceded, those whose sympathies were with the Republics would stand solidly together and make the government of South Africa impossible." On the contrary, the fundamental policy of the English has been: "Equal rights for all classes of civilized men, from the Zambesi to Cape Town." Nothing for the British that is not for the Boer.

And this has been fully exemplified in Cape Colony. In 1872 representative government was granted when the Boers were in a large majority; which practically meant the handing over of the controlling influence in the government to them. No law could pass without their consent. In court and Parliament both languages were placed on an equal footing.

On the other hand, in the Transvaal English is in no respect recognized. Every legal document must be in Dutch. The Landrost of Johannesburg and the Second Public Prosecutor were both fined, just before the outbreak of war, for permitting a witness to be examined in English.

But, after all, I am not prepared to admit that the above would justify a bloody and disastrous war, if it stands alone. But the contention of England is that it does not. The English maintain that not England but the Transvaal is responsible for the present conflict; that for many years past the Boers have been animated by the strenuous determination to eliminate the Imperial factor in the first place from the Transvaal, and, in the second, from the whole of South Africa. They point to the Boers' enormous accumulation of armaments; to the transformation of Pretoria into a huge arsenal surrounded with forts; to the building of a fort at Johannesburg, dominating an unarmed population; to the extent to which the loyalty of the Colonial Dutch had been undermined, as witnessed by the fact that 13,000 of them became rebels and joined the Transvaal forces. They remind us that, after negotiations had closed, Lord Salisbury offered to reopen them in the hope of a peaceful settlement, and that a request was sent to Pretoria to that end; but the only answer received was an insulting ultimatum that no nation could honorably have accepted; that the Boers commenced the war when the English were entirely unprepared, and that they invaded and annexed English territory. All this the English point to as confirmatory of the

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above propositions. But they have much historical evidence besides, which they consider absolutely conclusive. A few specimens I give to your readers—only premising that there is an abundance more of a similar character. This evidence points to the existence of a dream which, when the gold-mines were discovered and supplied the sinews of war, was translated into "something more than a dream."

In 1876 President Burger, on visiting Holland, said: "In that far-off country the inhabitants still dream of a future in which the people of Holland will recover their former greatness." He was convinced that within half a century there would be in South Africa "a population of eight millions, all speaking the Dutch language, and all extending the glory of Holland."

President Brand, about the same time, speaking of Lord Carnarvon's federation policy, said: "His great scheme is a United South Africa under the British flag. He dreams of it; so do I, but under the flag of South Africa."

The watchword adopted in the Boers' manifesto at the revolt of 1881 was, "Africa for the Africanders."

Du Plessis (p. 20) says: "Never forget, young Africanders, how the English dominion was to your fathers as the kingdom of Egypt. Keep now from English ways; so in time, under God's blessing, shall the number of your people who possess the land be increased tenfold, and it shall be for the Africander nation to rule over it, with a confederation of United States of South Africa strong enough to defend it, not only against the mighty British Empire, but against any European power."

John Mackenzie, one of the most sober-minded and level-headed of men, says, in speaking of the Boer revolt of 1881 ("Austral Africa," Vol. II., p. 438, 439): "The Transvaal rising was not dictated, as was supposed in England, by love of freedom or preference for republicanism rather than a limited monarchy. It was inspired by men who were planning a policy which should banish the English language and English influence from South Africa." "Their action was a blow directly dealt against the freedom, progress, and union of Europeans in South Africa."

Reitz, State Secretary of the Transvaal, said in 1888: "My fervent desire is that I may yet live to see the day when the United States of South Africa shall have become an accomplished fact." He would recognize England as the "only European power which should have a say in South African matters south of the Zambesi—I mean, along the coast, outside our borders." "Africa for the Africanders means Africa for the Dutch majority if the rest of the British Empire can be kept out of the scale."

Mr. Cronwright Schreiner, at present visiting all parts of England and speaking as Boer advocate, said in 1893, when speaking of the Dutch Bond in the Cape Colony: "In fact, the Bond has sacrificed the welfare of the country for years to the selfish attainment of one object—namely, the supremacy of the Dutch-speaking inhabitants of the Colony, regardless of the rights of others."

Such testimonies could be multiplied indefinitely. They prove, I think, the propositions laid down, and show that the Dutch, not the English, have been the aggressors; that the former, not the latter, are responsible for the war.

And I believe it is a war of liberation "fought in freedom's holy cause" for the permanent establishment in South Africa of the true republican principles of liberty, equality, fraternity. Whatever form the settlement may take, it will certainly widen the bounds of freedom and prove ultimately a blessing for all classes alike. Not ten per cent. of the Boers have been enriched by their past policy; ninety per cent. have been living in abject poverty, in the richest country, in proportion to size and population, in the world. At present the official class receives in salaries enough to pension every male Boer in the Transvaal with $200 a year. This will not continue, but, with equal rights for all classes, all will be able to share in the wealth of the country. Just as in the South there are many who now rejoice in the results of the Civil War in America, so there will come a time when the white races and nationalities of South Africa will be fused into one and all will rejoice in the freedom and equality purchased at so great a price and become the common inheritance of all.

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Among the Wild Igorrotes[1]

By Phelps Whitmarsh

Special Commissioner for The Outlook in the Philippines

MAN is a curious creature. He is never contented with things within his grasp, but ever stretches and strains for that which is just beyond his finger-tips. Thus he strives through life. Like a child coaxed to one side by a piece of candy, so he follows the sugar-plums of novelty; and though he may admit that his greatest pleasures in the past have been anticipatory, he never disbelieves in the sweet he has not yet tasted. For these reasons, perhaps, more than any others, I left the peace of Trinidad and went further afield, away from the protection of troops, into the heart of the mountains—the home of the unconquered Igorrote. Good Igorrotes were interesting but tame; I felt sure that bad Igorrotes would furnish much better material. These distant and unknown mountains, moreover, were said to be fabulously rich in gold and other precious metals; and I was assured with the utmost gravity that certain tribes of the hillmen had *tails!* Here, then, at one stroke one might make both fame and fortune. Having made not a few of such expeditions, I placed no confidence in these stories. I had heard similar tales told of every unexplored part of the world. Experience, however, never wholly suffices in these matters; with an unknown region there are always plausible possibilities, and the prospect of entering it is strangely fascinating.

My previous companions of the road having fallen away and returned to the coast, I was obliged to get another party together. The expedition consisted of every white civilian at that time in Benguet, to the number of five. As interpreter we took a Chinese mestizo named Nicanor Sisson, a man who spoke Spanish and six native dialects, whose knowledge of the Igorrotes was thorough, and who was the strongest character I have yet met among the Filipinos. He was a native of Pangasinan, and by occupation a coffee-buyer. We left Trinidad on February 2, 1900, well provided with ponies, arms, packers, and provisions. To give a detailed account of our trip would be too lengthy and wearisome. I shall content myself, therefore, with noting only the principal features of it.

On the fourth day out we passed the limits of the dominated and pacific Igorrotes and entered the land of the Busules. From the rancheria of Bugias northward there is a marked difference in the natives' appearance. Their hair is longer and their skin darker, their features are more repulsive, and their general aspect is filthy and savage. Cultivation is limited almost wholly to camotes; all the work being done by the women, while the men stalk about with spears in their hands. These weapons, which, being shod with iron spikes, are also used as alpenstocks, are made with a good deal of skill, particularly when one considers that their wrought-iron, trident-like blades are beaten into shape with stones only. These spears are frequently made with long, cruel barbs, and are invariably sharp. The shafts are usually of polished hardwood, ringed about with "Turk's-heads" of fine rattan. The bows used by these people are more crude, being of bamboo strung with twisted rawhide. Their arrows are bamboo shafts tipped variously with bone, iron, and hardwood, and generally barbed. The Busules are credited with poisoning their arrows, but this I believe to be untrue. I am convinced that they have no knowledge of poisons. The attitude of the natives toward us as we passed through their country was one of sullen indifference. We were evidently not welcome, though our arms prevented them showing any hostility other than occasionally refusing to sell us food and provide us with polistas or carriers. At first, however, as we had ten days' provisions with us, we were fairly independent, and Nicanor's authoritative tongue always managed to get us out of our polista troubles.

Twice on the road I was fortunate enough to see an Igorrote death-feast. In the first case a woman had died, and I

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arrived on the scene just as the corpse was being washed. Out in the open air upon the ground and stark naked, the body was being alternately drenched with boiling water and scrubbed with stones. A crowd of fifty or sixty persons were listlessly squatting round, while others were boiling meat in huge copper pots, and still others were building a rude chair, raised about three feet from the ground, under the broad eaves of the hut. After the scrubbing process was over, the dead woman was seated in the chair and tied in place by a band of bark around the mouth and another band around the waist. A lighted cigarette was then placed between the fingers of the corpse, and a small fire of pine wood made under the chair. As soon as this was accomplished the feast began. Great hunks of pork and beef and baskets of camotes were thrown upon the fern-strewed ground; and, with that awful, ghastly thing presiding, men, women, and babes commenced to gorge. Now and then some thoughtful one rose and relighted the corpse's cigarette, but otherwise there was no notice taken of it. Greased to the elbows and with shiny faces, the guests continued their gluttony, with short lulls for more cooking, the entire day. In the evening great jars of milk-white *tapuy* or rice-wine were brought, and a kind of kangaroo-dance was executed to the sound of the tomtom and a weird droning by the women. By eight o'clock every one was comfortably drunk, and I heard the noise of their singing and shouting long after I had gone to bed. This particular feast lasted three days, each day being a repetition of the first. The woman was then buried under her own doorstep. When a rich Igorrote dies, however, the feasting frequently lasts for a month, and sometimes three months. The length of the wake depends wholly upon the number of cattle and hogs the dead man possessed. The second function of this kind I saw was being held round a dead man who had been presiding then thirty-one days. Time and the pine smoke had blackened and shriveled the corpse considerably, and the odor prevented me from getting very close. The long-drawn-out feast, however, was going on with as much gusto, apparently, as ever. The last rite performed over a dead man, if he be of any importance, is to bring a horse to the side of the grave and kill the animal as the body is placed in the earth. In this way the dead Igorrote is provided with transportation to the other world, and his friends are given a farewell banquet.

The marriage customs of the Igorrotes are exceedingly simple. The parents choose whom their children shall marry when the latter are two or three years old. A hog or a bullock, given by the father of the boy, frequently binds the agreement, and from that time the children are looked upon as husband and wife. They are not permitted to live together, however, until they are from twelve to fourteen years of age. At that time the inevitable feast constitutes the ceremony. Though polygamy is not against their laws, the Igorrotes seldom indulge in more than one wife. In their relations with the opposite sex they compare very favorably with the more civilized Filipinos. If a man is tired of his wife or does not find her a good worker, he may divorce her and choose another mate; but divorces, nevertheless, are rare. Feasting is the main, nay, one may say the only, enjoyment the Igorrote possesses. For this he hoards his money, burying it in the ground for safety, and by this he punctuates each event in his existence. The Igorrote, though he fears, and, when forced, obeys, foreign authority, willingly acknowledges none but that of his own tribe. He has an unbounded and curious respect for those of his tribe who have become rich. He voluntarily elects such persons as his chief or presidente, and himself becomes a willing slave, obeying his self-made master in all things without recompense, though frequently refusing to so much as lift his finger for another's money. Notwithstanding his admiration for riches, he seldom cares to work for pay, and, unless his needs are pressing or his presidente orders, he will sell nothing. Since nature and his hard-working wife provide him with all necessary things, his indolence and carelessness are beyond the ken of white men. If the Igorrote is to be civilized, it will not be of his own volition, but because civilization is forced upon him.

Passing through Loo, we crossed the Benguet border and entered the province of Lepanto. Several gold-mines of the same formation as I had previously seen

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are to be found in Suyoc, three hours' ride north of Loo; and further on, at Mancayan, we struck the great Lepanto copper lode, one of the richest copper deposits in the world. At the latter place we found the natives coining *cuartos*. This false money circulates freely throughout the interior provinces, and even on the coast. Owing to the insurrection and the complete demoralization of the Igorrotes, none of the mines of this rich district were being worked. There was no law, and therefore no order. The natives, no longer fearing authority, were raiding each other's rancherias constantly, and robbing with impunity the few poor Spaniards who, believing in American protection, had returned to their ruined properties. The condition of these half-dozen Spanish coffee-growers was pitiful. After being prisoners for some eighteen months, forced to make large contributions, and being robbed of their cattle, crops, and even of the clothes upon their backs, they had come back to their plantations to find the trees dead or dying from want of cultivation, and no laborers to save the remainder. The Igorrotes, now that Spanish authority no longer existed, Katipunan power was uncertain, and American rule was not yet in sight, had slipped back into their old ways of life, and refused to work. These unfortunate plantation-owners, in consequence, were sitting in their bare houses helplessly watching the results of their labors perish before their eyes. It being unlawful for them to have a firearm in their possession, they were without even that small protection. Openly sneered at by the Christianos and robbed in broad daylight by the natives, theirs was the most unhappy lot I have seen in the Philippines. The small colony of Spaniards received us with open arms, and placed their all at our disposal. To them our appearance was proof that American protection was not far off. José Mills, the pioneer coffee-planter of the north, was especially hospitable and kind to us. In turn we did our best to encourage him and assure him that Cervantes would soon be permanently occupied by American forces. Our beliefs in this regard, unfortunately, were over-sanguine, as before we left the district we saw José's house surrounded by insurrectos again, and though since then more than a month has elapsed, we still await news as to the unlucky Spaniard's fate.

For the time being, however, it seemed as though the followers of Aguinaldo had abandoned the mountains. So sure were we of this that while three of our party remained in Lepanto, Icard, Nicanor, and myself continued northward through the capital, Cayan, and Sabangan into Bontoc. Cervantes stands on a little hill in the midst of the fertile valley of the Abra, and is the prettiest town in the mountains. Strange to say, it is populated wholly with Christianos, principally Ilocanos. During our entire trip this was the only place where we found a store of any kind, and that had been established only ten days.

Bontoc is perhaps the only province in the island in which no white man lives. The natives are taller and lighter-skinned than their brothers of Benguet and Lepanto, and they are decidedly cleaner. Many of them are tatooed on the arms, face, and neck, and nearly all wear great brass earrings, belts, and other ornaments of the same metal. Unlike the Benguet Igorrotes, they do not cut their hair, but confine it in a little conical basket at the back of their heads. They are the bravest and most warlike of all the Igorrote tribes. Major March, when he entered the province on Aguinaldo's trail, had one of his men, who had fallen a little behind the command, speared. The unfortunate soldier died almost at once, and was buried by his comrades near the trail. On the return trip the body was found unearthed, and the head, hands, and feet had been cut off and carried away. These people have a mania for collecting their enemies' heads, which they hang in their huts, together with the skulls of all the hogs, bullocks, horses, dogs, and carabaos the family has killed. A man who can show a large number of animal skulls under his eaves or inside his smoke-blackened hut is looked upon with respect, inasmuch as it is a practical proof of his wealth. I was never fortunate enough to see but two human skulls, and that was in a hut in the mountains east of Bontoc town, where we spent a night. I laid plans for the capture of those skulls, hoping to carry them back on my saddle as trophies, but news of rather an alarming nature,

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and the fact that we were armed only with revolvers at the time, rather hurried our departure, and I have been regretting a lost opportunity ever since.

At Fidelizan we ran into the amigo rear-guard of the insurrectos (they travel with amigos before and behind them), and we were obliged to assert ourselves pretty strongly. The local presidente (an Igorrote) having refused point-blank to provide us with food at any price, we threatened to thrash him and burn the village unless certain articles were brought us within ten minutes. It was rather a cheeky thing to do, but it succeeded. Within the specified time the articles came, and with them the entire amigo rear-guard, who insisted on cooking our meal and waiting upon us. It appeared that the subtle Nicanor had informed them in the meantime that I was a high official and that there were one thousand American troops a few miles behind us. Before we had finished eating, the gobernadorcillo, the capitan, and all the principales of the town assembled to pay their respects and ask what they could do for us. They were, without exception, the most villainous-looking lot of savages I have ever seen. I did not like the appearance of them at all, and I told Nicanor he might give them my compliments and send them home. But that, he said, would not do. I must talk to them. Accordingly I strutted out with the fiercest frown I could assume and played my part, though the situation was so funny that I nearly broke down several times. After talking very luridly for a few minutes about cutting heads off and burning towns—for you have to be very plain when addressing an Igorrote audience—I ended by promising them protection, prosperity, and three hundred and sixty-five feasts a year, if they behaved themselves. I have reason to believe that Nicanor, while interpreting, embellished my remarks not a little; but, be this as it may, there is no doubt that the speech had a good effect; for, on the strength of it, we were presented with a kid, two chickens, and a basket of fruit. Shortly afterwards, the Tagalogs, who, by the way, informed us that they were coffee-buyers, made a hurried exit, and, Nicanor having found out definitely from the Igorrotes that a large force of insurrectos were in the neighborhood, we gracefully backed out of Fidelizan and put twenty-five long mountain miles between us and the place before we camped.

On the return trip to Cervantes we saw a sight which I should not have believed, had I not seen it. While passing through Pingad we found two natives mercilessly beating a dog which was tied to a stake. The poor beast, whose jaws were bound with *bejuco*, was almost dead when we arrived. Upon remonstrating with the natives, we were told that the animal was too thin, and that they were merely flogging it to make it fat. When sufficiently swollen, it was to be killed and eaten. We decided that the dog was fat enough already, and then and there put an end to its suffering with a bullet.

Three days later we joined our companions again at Suyoc. They were camped in a native hut of such small dimensions that when we stretched out at night upon the earthen floor six pairs of feet extended through the grass sides into the chilly night air. At Suyoc we became quite friendly with the natives, who visited us in somewhat overwhelming numbers, and provided us with camotes, wood, water, and a house-servant free of cost. They were also anxious to introduce us to the joys of tapuy, and for three consecutive nights they arrived laden with great jars of the liquor. When one has become accustomed to the appearance and sour smell of tapuy, and also to the fact that it is strained through unwashed Igorrote fingers, it is not an unpalatable drink. As our friends, however, were not satisfied to stop imbibing so long as there was a cocoanut-shellful left, and would not go home till morning, we were obliged to discourage their hospitality.

By this time we had forgotten all about insurrectos and were roaming about the mountains separately without thought of danger. One day, however, five of us crossed the Benguet border to visit a barrio near Loo. We were to have returned to Suyoc the following morning, and intended to make our way back to the coast by the main trail as soon as possible. Late in the evening, soon after we had rolled ourselves in our blankets before a big fire, we heard our Igorrote packers outside crying "Americano!" A few minutes later the slab door of the hut was pushed open, and, by the light of a flaring

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pine torch which he carried, we saw that it was our remaining companion. He was wet to the skin, torn, and exhausted. Guided by our faithful house-servant Tommy, he had crossed the cañon lying between us and our regular camp in six hours, to warn us that insurrectos were in Suyoc. By degrees we got his story. It appeared that the day before three prospectors who were camped near us at Suyoc had received a note from an Ilocano woman in Mancayan saying that one thousand insurgents who had reorganized under General Tinio in Bontoc were then at Cervantes and were heading south. The letter warned the Americans not to be captured, as the force in question was composed of "may mal hombres." This information was looked upon at first as a hoax, though a lookout was kept that day from a hill commanding the Cervantes trail. That night, however, when one of the prospectors who had ridden down the trail to be gone but a few hours failed to return, the little party began to feel alarmed. The following day brought no news from the missing man, and in the afternoon the insurgents were seen ascending the hill and surrounding José Mills's house. Later, when two Igorrotes, one gashed across the forehead, rushed up crying "Katipunans!" the three Americans decided that it was time to escape. At the last moment, however, it was discovered that the Filipinos had sent a force round the hill and blocked the gully through which the Benguet trail ran. Then, under the excitement of this discovery, the Americans disagreed on the direction they should take, and it ended in the prospectors going one way and our companion striking across to us. This, in brief, was the news which Icard brought us. Wrapped in our blankets, we sat up and considered the situation. We had no desire to lose our horses and clothes, which were in Suyoc, nor, on the other hand, did we wish to be made prisoners. We went out into the night and looked across the cañon. Suyoc hill was ablaze with camp-fires. Though we knew that the insurrectos would force the Igorrotes to disclose our whereabouts, we were equally sure that no attempt would be made to reach us that night. And should they follow us in the morning, we had at least a six hours' start of them. With these comforting thoughts we returned to our fire and our blankets and went to sleep, leaving the troublesome question of what we should do to be decided on the morrow.

Igorrote information received early next morning, coupled with visible signs of our would-be captors later, soon settled our plans. It was equally evident that we were being chased and that we must move without delay. Doubting the safety of the regular trail, we laid our course by map and compass directly over the mountains to the coast.

Of our forced, arduous march over that seemingly endless succession of trackless, precipitous steeps; ever scrambling with bruised feet, bleeding hands, and panting breath upward, or fearfully slipping and lowering ourselves down, I can say but one word—awful. We prayed often for a few feet of level ground. Thanks to our masterly interpreter, we did not go short of guides or provisions. He did not ask for things, but took them; and we paid afterwards. At nearly every collection of huts the inhabitants fled at our approach, and returned only when we sent to assure them of our peaceful intentions. We passed through one of the worst Busul districts, sleeping at night in huts so low that the hogs beneath scratched themselves against the boards we rested on; and in them we were at times obliged to lie flat in order to escape the suffocating cloud of pine smoke. Through belts of razor-grass and prickly bushes, cold mountain torrents and dripping cogon; over slippery pine-needles, sharp rocks, and cloud-capped heights, we pushed on unflaggingly.

"A stern chase is a long one," principally, I think, because the pursued has more to gain by running than the pursuer. For this cause, perhaps, we soon lost sight of our friends. Once during the first day we sighted them coming over a range behind us, but after that we used our glasses in vain. On the fourth day we sighted the blessed sea; and the following afternoon, ragged, dirty, and with our boots cut to shreds, we pulled into Naguilian.

The Igorrotes are the largest tribe of primitive people inhabiting the island of Luzon. They are purely a mountain people, and their tribal limits run from the northern edge of Pangasinan, through the highlands of La Union, Nueva Vicaya,

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Benguet, Lepanto, Bontoc, and Abra, to the south of Cagayan. They also inhabit the unexplored eastern range of the island, and a small part of northern Zambales. Though a census of this tribe has never been taken, and probably will not be taken for many years, it is safe to say that they number at least a quarter of a million souls. Unlike the more mixed tribes of the lowlands, the Tagalogs, Ilocanos, etc., the Igorrotes have never accepted Christianity, nor shown the least desire to become civilized. They are perfectly contented to sit on their heels while their women work, to live on camotes, mountain rice, and the meat of their domestic animals; they have no desire to change their "gee-string" for the harness of civilization, and they do not ask for anything—except to be let alone. They are as philosophic as most of the Malay races, and, when they are not harassed by military missionaries or raided by their neighbors, they enjoy life rather more than any people I know. None of them, except those who have been in the service of Spaniards, speak the Spanish language; and no one that I have yet seen or heard of, whether he be presidente, capitan, or gobernadorcillo, can read or write in any language. They have neither gods, nor idols, nor any religious observances whatever; they are without hearts, consciences, sympathy, or feelings save physical ones, and their highest ambition as a race is either to gorge themselves or to hunt the heads of their neighbors. Yet, in spite of this dreadful array of failings from our standpoint, these mountaineers, as a whole, are distinctly better in disposition and superior in general character to the friar-Christianized and semi-civilized lowlanders. From my own observation as well as from all I have heard, they are more intelligent and more apt than the Ilocanos; and, if taken in hand firmly and dealt with honestly, with a sole eye to bettering their condition, I believe that the Igorrote can be more readily influenced for good and more quickly turned into a peaceful, law-abiding citizen than any of the Philippine tribes.

The Life and Literature of the Ancient Hebrews

III.—Prehistoric Traditions Rewritten

By Lyman Abbott

THE principles respecting Hebrew history which were set forth and illustrated in the preceding article are two: first, that this history is a compilation from previously existing materials, and that by careful study it is possible to distinguish in some measure the different materials; second, that this history is not factual nor philosophical, but epic; not compiled by a scientific student to give accurate information as to details, nor by a philosophical thinker to enforce a theory of human life, but by a prophetic or poetic or dramatic writer, who uses the material which he finds ready to his hand for the purpose of illustrating that aspect of life which presents itself to one who believes that God is in his world of men, and who in his observation of the course of human events looks for the indications of a divine presence guiding and directing them. The historical book of the Bible which affords, if not the most striking illustration of these principles, at least the illustration most apparent to the English reader, is the Book of Genesis; and this for three reasons: first, because the narratives which that book contains appear on their face to be epic or dramatic rather than factual; second, because we are able easily to separate the narratives of which the book is composed, and to show that there are two or more not always consistent accounts of the same events; and, third, because the researches of archæologists have discovered in other and admittedly older literature the materials of which the narratives might easily have been composed.

Let us take as an illustration of the first

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principle the second and third chapters, containing accounts of the creation and fall of man; these chapters are characterized, not by the spirit of a scientific investigator into the problems of anthropology, but by a naïve, childlike, and yet divine imagination. Man is fashioned, sculptor-like, out of clay, and a breath of life is breathed into him. The animals are brought to him to be named; among them all there is no one fit to be a companion to him. So, while he sleeps, a rib is taken from him,[1] and from the rib a woman is formed. Husband and wife, they are put into a garden; the great world lies outside. In the garden are two trees of which they may not eat. The fruit of one will give them a knowledge of good and evil; the fruit of the other will endow them with immortality. A serpent comes into the garden, not crawling on his belly, but erect—though how erect it is difficult to conceive. He persuades the too confiding woman; she persuades the too pliant man; they both eat the fruit of the first tree, discover that they are naked, lose their childhood innocence, are ashamed, make for themselves aprons, are afraid of their God whose voice they hear in the cool of the evening as he walks in the garden, and try to hide themselves from him among the trees. Like children discovered in a fault, they come when summoned, excuse themselves in vain by throwing the fault, the man on the woman, the woman on the serpent, and are cast out from the garden because they have become as a god by knowing good and evil, and lest they become still more as a god by being immortal. How this garden is so fenced in from the outer world that neither they nor their descendants can ever return to it, nor even discover where it is, is left to conjecture, as surely no scientific writer would have left it. The garden disappears absolutely from the face of the earth, and never again is mentioned in the sacred history, or in any other.

The same epic character is scarcely less apparent in the rest of Genesis, which is composed of a series of narratives the value of which depends, not upon their scientific answer to historical problems, but upon their naïve dramatic quality and their vital human interest. Such are its stories of the marriage of the sons of God to the daughters of men; of the deluge, in the mind of the narrator clearly overspreading the whole habitable globe; of an ark large enough and seaworthy enough to contain specimens of the whole animal race, who for seven months live in accord, a happy family; of Abraham receiving Jehovah's angelic messengers and feeding them at his tent; of Jacob with his treachery to his father and its penalty, with his romantic courtship and its reward; of Joseph, the dreamer, in the pit, in the prison, in the palace. These stories we study, not for the purpose of securing historical data on which we can rely with unfailing certainty, but for the interest which they awaken and for the life-lessons which they convey. They are neither factual nor philosophical; neither written to give scientific information concerning the past nor to bear witness to some philosophical theory which the writer desires to maintain; they are written by one interested in life and for the purpose of conveying to others the interest which he himself possesses.

Thus the literary or scientific student of the Bible finds in the Book of Genesis a clear illustration and a cogent confirmation of the first principle which I have stated above: he finds this book composed of narratives which are epic or dramatic in their character. But, further than this, his analysis makes clear to him the constituent elements of which the book is compiled. It shows him unmistakably in many instances that the narrative which he reads in the book is composed of two or more narratives, which previously existed, and which have been harmonized and woven together in one narrative by the editor or author of Genesis. I can best illustrate this fact by repeating here the two stories of the deluge, as the modern scholar discovers them in the one story which we now possess:

ELOIST NARRATIVE OF DELUGE

These are the generations of Noah. Noah was a righteous man (and) perfect in his generations. Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt, for all flesh had corrupted his way upon the earth.

[1] The poetic character of this conception is artistically illustrated by Ghiberti in the bronze doors at Florence, in which he represents the angels bringing Eve to the Creator, from Adam's side. See Mrs. Jameson's "History of Our Lord in Art," I., 96, 97. As poetry the idea is beautiful; as history, both incredible and repulsive.

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And God said unto Noah: "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: The length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward, and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh wherein is the breath of life, from under the heaven; everything that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the fowl after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them." Thus did Noah; according to all that God commanded him, so did he.

And Noah was six hundred years old when the flood of waters was upon the earth.

In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened.

In the self-same day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every fowl after its kind, every bird of every sort. And they went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they that went in, went in male and female of all flesh, as God commanded him. And the flood was forty days upon the earth:

And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered. And all flesh died that moved upon the earth, both fowl, and cattle, and beast, and every creeping thing that creepeth upon the earth, and every man.

JAHVIST NARRATIVE OF DELUGE

And it came to pass, when men began to multiply on the face of the ground, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all that they chose. And Jahweh said, My spirit shall not strive with man forever, for that he also is flesh: yet shall his days be an hundred and twenty years. The Nephilim were in the earth in those days, and also after that, when the sons of God came in unto the daughters of men, and they bare children to them: the same were the mighty men which were of old, the men of renown. And Jahweh saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented Jahweh that he had made man on the earth, and it grieved him at his heart. And Jahweh said, I will destroy man whom I have created from the face of the ground; both man and beast and creeping thing, and fowl of the air; for it repenteth me that I have made them. But Noah found grace in the eyes of Jahweh.

And Jahweh said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. Of every clean beast thou shalt take to thee seven and seven, the male and his female; and of the beasts that are not clean two, the male and his female; of the fowl also of the air, seven and seven, male and female: to keep seed alive upon the face of all the earth. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground. And Noah did according unto all that Jahweh commanded him.

And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the ground, there went in two and two unto Noah into the ark, male and female, as God commanded Noah. And it came to pass, after the seven days, that the waters of the flood were upon the earth.

And the rain was upon the earth forty days and forty nights.

And the waters increased, and bare up the ark, and it was lifted up above the earth.

All in whose nostrils was the breath of life, the spirit of life, of all that was in the dry land, died. And every living thing was destroyed which was upon the face of the ground, both man, and cattle, and creeping thing, and fowl of the heaven; and they were destroyed from the earth: and Noah only was left, and they that were with him in the ark.

So complete are these two accounts that it is probable that if on a Sunday morning any clergyman were to read either one from the Bible, a considerable proportion of his congregation would not know that he had not read the entire Biblical account. And yet in these parallel narratives, as here printed, nothing in either account is borrowed from the other; both are to be found entire in the one

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Biblical narrative. It is true that this fact does not absolutely demonstrate that the Biblical narrative was in fact composed of two independent and pre-existent narratives; it only demonstrates that it may have been so composed. But when we reflect that there are clearly two accounts of the creation; that the subsequent history in the Bible can be separated into two narratives, much as the story of the deluge is here separated, though not generally as clearly; that the separation is made for us by the historians themselves in the later history of Israel, in the Books of Kings and of Chronicles; that throughout the entire Biblical history the distinctions notable in these narratives can be discerned; that one is characterized by the priestly and the other by the prophetic spirit; that it is by such compilations that most Oriental histories are composed; and that, finally, there is only the traditional belief as to the origin and authorship of the Biblical books to counteract these cumulative considerations—if we adopt the literary or scientific method of Bible study, we shall almost certainly accept the conclusion of the modern or scientific student that the Bible narratives, as we now possess them, have been composed in the manner here illustrated from pre-existing material, though the pre existing material cannot always be as easily discriminated as in these early Genesis narratives.

This opinion is further confirmed by the fact that the archæologists have discovered, in a literature which dates prior to the time of Moses, accounts of the creation, the temptation and fall of man, the tower of Babel and consequent dispersion, and the Deluge, which differ very radically in their spirit, but not very radically in their historical or scientific details, from the Genesis accounts. From data not necessary to go into here, the scholars fix the date of the Assyrian tablets containing these legends as from 1500 B.C. to 2000 B.C.[1] Similar accounts, dating so far back in history that their age is wholly problematical, are to be found in the traditions of other nations. One legend copied here from an Assyrian tablet, as deciphered by George Smith, may suffice as an illustration of this prehistoric material of other nations, much of which was certainly in existence before the time when Genesis could have been written:

THE ASSYRIAN STORY OF THE DELUGE

1. The surface of the earth is swept.
2. It destroyed all life from the face of the earth.
3. The strong deluge over the people reached to heaven.
4. Brother saw not his brother, they did not know the people. In heaven
5. the gods feared the tempest and
6. sought refuge; they ascended to the heaven of Anu.
7. The gods like dogs in droves prostrate.
19. Six days and nights
20. passed, the wind, deluge, and storm overwhelmed.
21. On the seventh day in its course was calmed the storm and all the deluge
22. which had destroyed like an earthquake,
23. quieted. The sea he caused to dry, and the wind and deluge ended.
24. I perceived the sea making a tossing;
25. and the whole of mankind turned to corruption,
26. like reeds the corpses floated.
27. I opened the window, and the light broke over my face.
28. it passed. I sat down and wept.
38. I sent forth a dove and it left. The dove went and turned, and
39. a resting-place it did not find, and it returned.
40. I sent forth a swallow and it left. The swallow went and turned, and
41. a resting-place it did not find, and it returned.
42. I sent forth a raven and it left.
43. The raven went, and the decrease of the water it saw, and
44. It did eat, it swam and wandered away, and did not return.
45. I sent the animals forth to the four winds, I poured out a libation.
46. I built an altar on the peak of the mountain.

The careful reader will discern in this narrative the historical resemblance and the spiritual c ntrast to the narrative in Genesis. In both are the flood, the earthquake, the wholesale destruction of life, the dove, the raven, the mountain peak, the altar, and the sacrifice; and it may be assumed that in the hiatus between line 7 and line 19 in the Assyrian account there has been some reference to a boat or ark in which the narrator has been preserved and from which he subsequently sends forth the birds. But, on the other hand, in the Hebrew account God sends the flood upon the earth as a punishment for sin; in the Assyrian account the moral element appears to be wholly lacking, and the gods

[1] See "The Chaldæan Account of Genesis," by George Smith, chaps. I. and II.

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themselves flee terrified to the heavens for refuge from the storm which they cannot control. It is in this spiritual significance of the narrative, not in its scientific or historical accuracy, that its value inheres. The hypothesis that the unknown writer of Genesis took these early legends and rewrote them, writing God into them, or that the people retold them with the national consciousness of God wrought into them, is far more probable and quite as spiritual as the hypothesis that these narratives were supernaturally revealed to the historian, or that they were miraculously preserved and handed down from generation to generation until they reached him as an infallible record of events long anterior.

Why should we think that the Hebrew prehistoric history is not composed, like the prehistoric history of all other peoples, of legends and myths? It appears to be. Is there anything in such use of legend and myth to cast discredit on the spiritual value of this Book of Origins? What is legend? What is myth?

A legend is a non-historical narrative handed down through the early ages by word of mouth. It invariably has some historical basis; but imagination has so modified, ornamented, and perhaps exaggerated it that it is generally impossible to determine accurately how much of fact and how much of unconscious fiction enters into it. It is not, indeed, without historical value. "Tradition," says Professor Karl Budde,[1] "in numberless cases clothes genuine history in forms which at first sight appear to deserve no confidence at all. The task of the historian is first of all to understand the tradition. When it is correctly understood, he will not throw it away, but will make use of it in the proper sense and in the proper place. In this way tradition is transferred into history." Nevertheless, the value of the legends of an ancient people is not in the accuracy of the narrative. Is it true that Alfred the Great had his ears boxed because he did not turn the scone when it was sufficiently baked? We do not know. But the story could not have arisen concerning Alfred the Great except in a community which had within itself the elements of that democratic character which has characterized the Anglo-Saxon people in all ages of the world. Did William Tell shoot the arrow from his son's head? Probably not. But the story could not have arisen except among a people who loved independence and dared everything to win and maintain it. Did Pocahontas save the life of John Smith by throwing herself prostrate upon him? We cannot now tell. But there is in the story a precursor of that cosmopolitan character overrunning all lines of race and religion which has characterized the American people in its history from that time to this. These legends of an early date indicate the character of the people, and in this lies their value. It is in this that the value of the Hebrew legends lies. They are not scientific records of an age so remote that no scientific investigation can give us trustworthy historical information concerning it; but they are indications that the spiritual temper of this people characterized their earliest consciousness as it is manifested in these stories of their prehistoric life.

The myth, on the other hand, is the attempt of a primitive people to state an abstract truth in a concrete form. For primitive people, like children, cannot conceive an abstract truth; they can conceive it only in concrete illustration. Sometimes to express such truth they take a legend, pour the truth into it, and it becomes a mythical legend; sometimes they invent the story to interpret the truth—it is then a mythical poem or fiction. The Greeks wished to express the truth that love is rich in itself, but poor in its possessions. Love, they said, has Resource for his father and Poverty for his mother.

> "Love then, as being the child of Poverty and Resource, has a strange fate. He is always poor; and so far from being delicate and fair, as most people suppose, is rough and squalid, unsandaled and homeless, sleeping upon the bare earth beneath the open sky, and, according to his mother's nature, is always mated to want. But, on the other hand, as he takes after his father, he aims at the beautiful and the good, and is brave, vigorous, and energetic, clever in the pursuit of his object, skillful in invention, passionately fond of knowledge, and fertile in resource, unceasingly devoted to the search after wisdom, and withal an inveterate trickster, charlatan, and sophist."[1]

[1] "Religion of Israel to the Exile," by Professor Karl Budde, Lecture I., p. 2.

[1] Plato: Symposium. As quoted by Bishop Westcott, "Essays in the History of Religious Thought in the West," pp. 7 and 8.

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This is a myth. The philosophic moralist of to-day would say, Love has no promise of the outer world, but has resources within itself. The Greek said, Poverty and Resource married; Love was born to them, and inherited poverty from the one and resource from the other.

The early history of all peoples is in legends; the early philosophy of all peoples is in myths. There is no reason to believe that the Hebrew people are any exception to this otherwise universal rule. When the literary critic says that the Book of Genesis is a collection of legends and myths, he does not stigmatize it as valueless. He affirms that its value lies, not in the historical or scientific accuracy of its stories, but in the indications which they afford of the pre-natal character of this Hebrew people, and in the spiritual truths of which these stories are the vehicle. What these indications are, what that truth is, I have already indicated. The story of creation is not a scientific treatise on cosmogony. When neighboring peoples deified nature, worshiping the sun and moon and stars, the birds and beasts, the sacred river Nile, the cattle that browsed upon its shore, the crocodiles that swam in its waters, and the very beetles which crawled along its banks, the Hebrew myth of creation embodied the truth that God is Spirit, and Spirit is creative; that God has made man in his own image; that of created beings man alone is divine; and that nature, which by pagan religions men were taught abjectly to worship, is man's serf whom he is to tame, harness, and make do his bidding. The Hebrew myth of Eden embodied the truth that sin is willful disobedience of law; that conscience makes cowards of us all; that between sin and the human soul is to be eternal and undying hate; that sin will corrupt the whole human race, but that the human race will destroy sin, or, to relate it in the language of the myth, the serpent shall poison the heel of man, and man shall crush the serpent's head. The Hebrew myth of the expulsion from the garden embodied the truth that sorrow is disciplinary, and the road from the garden of innocence to the victory of virtue is through the struggle of the wilderness. The Hebrew myth of the deluge embodied the truth that destruction of sinners can never cure the world of sin. The Hebrew myth of Abraham taught the truth that he who seeks God shall find him, and that to find him no sacrifice of home or friends or child is or can be too great; the Hebrew myth of Jacob, that God is the God of sinner as well as of saint, and remembers his mercies unto children's children of such as love him and keep his commandments; the myth of Joseph, that He is the Providence of all who put their trust in Him—God in Egypt as in the Holy Land, in Pharaoh's prison and Pharaoh's palace, God of gods and Lord of lords.

This ancient compilation of prehistoric myths and legends is valuable, not because of any scientific addition which it makes to our knowledge of early history, but because it shows us the consciousness of God in the earliest experiences of that remarkable people to whom more than to all other peoples combined the world owes its knowledge of God, its standards of righteousness, and its impulse to the divine life.

The Confederacy's Left Flank[1]

PROFESSOR FISKE'S new volume on the Civil War forms no part of the series in which he has been developing the history of our National life. It is avowedly a military history—and a military history confined to a single portion of the Civil War. Nevertheless, Professor Fiske's historical instincts have compelled his work to cover a wider field than he had mapped out for it. His military history, save in a few pages, is military history as seen from the statesman's standpoint, and his limitation of the narrative to a single field of military operations serves merely to bring out the illuminating truth that the rebellion was really crushed in this field. To use Professor Fiske's phrase, the United States defeated the Confederacy by "turning its left flank." "At the beginning of 1864

[1] *The Mississippi Valley in the Civil War.* By John Fiske. Houghton, Mifflin & Co., Boston.

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the Confederate right in Virginia still held its own. These three years of warfare had apparently accomplished nothing." Even the hammering which Grant's great army gave to Lee's smaller one during the next few months accomplished nothing except the slaughter of more thousands of our own troops than of those of the enemy. It was not until Sherman's army, as a result of the long succession of victories at Fort Donelson, Shiloh, Vicksburg, and Nashville, was able to begin its march northward from the sea, that Lee was obliged to surrender, because his whole base of support was gone.

In describing the campaigns in the Mississippi Valley Professor Fiske has been both helped and embarrassed by his personal acquaintance with many of the commanders. Even in his books on Colonial history the strength of Professor Fiske's feeling and his ability to clarify his narrative by leaving out of sight confusing details sometimes mar the impartiality of his work. In the present volume his judgments are distinctively the partial judgments of a contemporary warmly interested in the personalities who pass before him. But what is here lost in freedom from bias is almost offset by the gain in the intimacy of knowledge of many details, and the quickening power of the narrative to awaken in its readers the feeling of the author.

In dealing, however, with one of the great characters of the campaigns in the West, Professor Fiske does not seem to have been embarrassed by any of these personal associations, and the judgment which he renders will, we trust, prove to be the judgment of posterity. General Thomas stands forth in this narrative in the same commanding position which he holds in the hearts of the soldiers who served under him. All volunteers of the Army of the Cumberland and their children will read with glowing enthusiasm the eloquent pages depicting how the great Virginian defender of the Union rescued our army from crushing defeat at Chickamauga, and finally annihilated the western army of the Confederacy at Nashville. The scene at Chickamauga is so dramatic and its crisis is depicted on so small a piece of canvas that reproduction is possible even in this brief review. After describing Longstreet's attack in overwhelming force upon the right wing, Professor Fiske's narrative continues:

> The whole right wing was . . . swept off the field in utter and hopeless rout. The heroic exertions of division and brigade commanders were all in vain. Nothing human could stand when struck in such a fashion. Rosecrans was caught in the throng and whirled off the field, and so were McCook and Crittenden. The cannon were all in the enemy's hand. More than half of the Federal army was in full flight; not an officer above a division commander was left on this part of the field.
>
> Happily, however, it was not the Federals' right wing which held the key of the position. That key was the Rossville road, which Thomas had been holding like a vice ever since yesterday morning. If the enemy were to gain that road, . . . the Army of the Cumberland would be annihilated. . . . It was a crisis scarcely less terrible than that of Gettysburg. But the occasion was never found to which Thomas proved unequal. The more disasters thickened about him, the more grandly did that noble Virginian defy them. Calm and imperturbable at all times, his clear head was never at a loss for resources. The extent of the disaster upon the right was first revealed to him by the appalling sight of huge masses of the enemy coming toward his flank instead of the reinforcements for which he was so earnestly looking—a sight fit to shake the stoutest nerves! Retreat was inevitable, but nothing was allowed to loosen his hold upon the position he had undertaken to defend. Less than a mile in his rear there was a curved ridge known as the Horseshoe, convex toward the enemy's front, and over this horseshoe ran the Rossville road, that goal of the enemy's efforts. To this ridge Thomas retreated, and on its most favorable points skillfully planted his artillery; and, gathering there some 25,000 men, stood like a rock, which the angry waves of war might buffet in vain. Long afterward men spoke of him as the "Rock of Chickamauga." For six weary hours those 25,000 men—their numbers lessening moment by moment, till nearly 10,000 were stretched upon the ground—stood at bay, and hurled back again and again the furious onset of 60,000 rebels, mad with desire to clutch the prize they had so nearly won. Riding to and fro among his men as quietly as if on parade, infusing them all with his own great spirit, quick to see each emergency as it came and to meet it with some fresh device, the hero held his ground. At one moment, early in the afternoon, the rebel lines were extended so far beyond our left as to threaten the Rossville road, when their advance was suddenly checked by the arrival of that superb soldier, the rough-and-ready Gordon Granger, with 4,000 men. He had marched without orders to the sound of the cannon, and the tremendous energy with which he supported Thomas is shown by the fact that nearly half his men were killed or wounded before dusk. As evening approached it was discovered that the last cartridge had been fired. In the wild turmoil which attended the rout of the right

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wing, somebody had ordered the removal of all the ammunition trains, and powder and ball were no more to be had, save by searching among the dead bodies of friend and foe. Then, with grim determination, bayonets were fixed. Longstreet, loth to own himself baffled, had sent to Bragg for reinforcements, but none were forthcoming. "He told me," says Longstreet, "that the men had been beaten back so badly that they could be of no service to me." With such portions of his corps as still retained some freshness, Longstreet attempted a last assault, but his men were driven down the hillside with the cold steel and with muskets used as clubs. Their strength was exhausted; they were balked of their prey; and night found Thomas still master of the Rossville road, and the Union army saved from destruction. The annals of warfare may be searched in vain for a grander spectacle; and in the years to come, so long as American children are born to love and serve their country, rescued at such dreadful cost from anarchy and dishonor, may they be taught to revere the glorious name of Thomas, the Rock of Chickamauga!

Work like this, which has so thoroughly engaged the heart of the author, has a value as literature which will remain when the author's personal judgments of the men who were his friends shall have given place to the impartial verdict of history.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. The absence of comment in this department in many cases indicates that extended review will be made at a later date. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price.

Bible Studies on Sanctification and Holiness. By the Rev. J. D. MacGillivary. The Fleming H. Revell Co., New York. 4¾×7¼ in. 228 pages. $1.

This book presents a marked difference from the general character of the many books on the same subject now current. It is an inquiry into the Biblical teachings on that subject, and opens the question whether they have been rightly apprehended in the Reformed Churches. The author thinks—justly, as we deem—that they have not been: that Redemption has been regarded as centering in Justification, whereas it centers in Sanctification; and that misapprehension on this point has been injurious to the development of Christian character.

Book of Verses, A. By Nixon Waterman. Forbes & Co., Boston. 4½×7¼ in. 226 pages. $1.25.

Christian but a Roman, A. By Maurus Jokai. Doubleday & McClure Co., New York. 4¼×6½ in. 50c.

A melodrama of poor quality.

Cobra's Den, The. By the Rev. Jacob Chamberlain, M.D., D.D. (Illustrated.) The Fleming H. Revell Co., New York. 5×7½ in. 270 pages. $1.

Dr. Chamberlain, the veteran medical missionary, who was the spokesman for the missionary corps on the opening day of the Ecumenical Conference, has given us here one of the best missionary books we have met with. It consists of short stories of missionary experience, full of interesting adventure and incident, and with a Christian point to every story. Inspiring an intelligent sympathy with the work and the worker, it is a book which ought at least to go into every Sunday-school library.

Critical History of the Evolution of Trinitarianism. By Levi Leonard Paine. Houghton, Mifflin & Co., Boston. 5×7⅞ in. 387 pages. $2.

Difficult Problem, A: The Staircase at the Heart's Delight, and Other Stories. By Anna Katharine Green (Mrs. Charles Rohlfs). The F. M. Lupton Publishing Co., New York. 4¾×7¼ in. 344 pages. $1.25.

Earth and the World, The: How Formed. By Abraham G. Jennings. Fleming H. Revell Co., New York. 4¾×7 in. 296 pages. $1.25.

This book must be credited to the sincerest good intention, and be classified among the curiosities of modern publication. It identifies Job with Jobab, "the fifth in descent from Shem," maintains that man was created only six thousand years ago, and that the Deluge inundated the entire globe.

Educational Aims and Methods. Lectures and Addresses. By Sir Joshua Fitch, M.A., LL.D. The Macmillan Co., New York. 5×7½ in. 448 pages. $1.25.

The subjects discussed in this volume are widely various; *e. g.*, these three: "Methods of Instruction as Illustrated in the Bible," "Endowments and their Influence on Education," "Women and Universities." The author speaks from the British point of view, but with an intelligent appreciation of American conditions; in fact, two of these lectures were given before academic assemblies in this country. With methods diverse according to the national conditions, he recognizes and exhibits the common aims. American teachers will find in this book the large discourse of a man of high culture, versed in the history and philosophy of their craft, thoughtful, suggestive, and freshening.

Elements of Ethics. By Noah K. Davis, A.M., Ph.D., LL.D. Silver, Burdett & Co., Boston. 5½×8 in. 294 pages. $1.60.

Every month brings us a new treatise on ethics—surely an encouraging sign of the times. The present one is elementary in character, and presents to one at the threshold of the science the full outlines of its general principles and applications. Viewing it as exhibiting the subject as taught at the University of Virginia, we regard the teaching as solid and stimulating. A large variety of illustrative matter appended in copious foot-

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notes enriches the general discussion in the text. We find ourselves occasionally demurring to Professor Davis's positions. That freedom is more than his negative definition makes it, appears in his recognition of it as realized in breaking the bondage of passion. Nor does his view that self-love is merely selfishness—a view that belongs to an atomistic conception of humanity—cohere with his recognition of the essentially social nature of man, whose true self, therefore, is a social self. It seems also rather an unbalanced statement to say that "the State is not an educational but a protective institution." Laws and courts as well as schools are ethical teachers. With another statement, whose implications go far to purify religion, we are in hearty concurrence: "All religions, and even atheistic cults, come within the scope of ethics." The logical basis of this view is stated by Dr. Davis in saying that the nature of God is the ultimate ground of moral obligation.

Evening and the Morning, The. By the Rev. Armstrong Black. American Tract Society, New York. 4¾×7¼ in. 159 pages. $1.

This is a devotional book for quiet hours. Belonging to a numerous class, it has more than common merit. The author has reflected deeply upon a wide experience, and familiar passages of Scripture sparkle freshly in his handling. We think that there is still room for a kind of devotional literature that will appeal to men of action as well as to men of thought, and will concern itself with the stir of the street as well as with the silence of the closet. This, however, is not exactly of that kind.

Farringdons, The. By Ellen Thorneycroft Fowler. D. Appleton & Co., New York. 5×7½ in. 367 pages. $1.50.

This novel, although by no means without interest, is neither so suggestive, so well constructed, nor so keen as its two predecessors. It has very good points, but it lacks vivacity as a whole; it does not carry the reader on a strong current of narrative interest. Miss Fowler's earlier work was not specially strong in construction, but her conversation was exceptionally bright, and often very effective; the story does not show the same alertness, the same "touch and go" wit.

Garden of Eden, The. By Blanche Willis Howard. Charles Scribner's Sons, New York. 5×7½ in. 444 pages. $1.50.

With readers whose sense of proportion is ever to the fore, this story will hardly add to the author's well-earned reputation; certainly the text could have been pruned and condensed with profit. "The Garden of Eden" seems like an undigested work published by the friends of the writer, not by the writer herself. In many places, however, her style recalls the New England vivacity which distinguished "One Summer." The book contains frequent clever and exquisite psychological touches, much genuine sentiment, and much moral teaching.

George Washington. By Woodrow Wilson. (Illustrated.) Harper & Bros., New York. 5×7½ in. 333 pages. $1.50.

A delightful book to read, well worthy to be ranked with the best biographical writing. Professor Woodrow Wilson enters into his task with mingled zest and discretion; he never obscures general effect by profusion of minor circumstances; he carries the reader along with him in the personal narrative of Washington's life, much as one is carried along in reading the best fiction; his accuracy and judgment on disputed points are to be depended upon; his estimate of Washington's character and place in history is both lofty and sound. Of all the many books about Washington, this is the one we should give to a foreigner who wanted to understand the inception of American institutions, or to a young man whose taste called for picturesque as well as philosophic treatment of the subject.

History of Politics, A. By Edward Jenks, M.A. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 174 pages. 40c.

The concreteness with which the author exhibits his subject is shown by his definition of a right as "a power enforced by public sentiment." This is hardly philosophical, but very practical. His object is to summarize in a brief popular form what men have done, rather than what they have thought, in their political development from the lowest to the highest type. It is a rare sort of book, and done in the thoroughly workmanlike style that justifies strong commendation.

Hôtel de Rambouillet and The Précieuses. By Leon H. Vincent. Houghton, Mifflin & Co., Boston. 4×7 in. 123 pages. $1.

A very interesting account, in Mr. Vincent's straightforward, informal style, of one of the most famous of the great houses in Paris; a center of the best society of the French capital at one of its most brilliant periods, and the fountain-head of a great social and literary tradition. Mr. Vincent gives the history of the hôtel and of the brilliant woman who was for so many years its central figure; who drew about her men of the highest distinction, and who made conversation a fine art. Mr. Vincent also describes the imitation Salons which sprang up after the decline of the Hôtel Rambouillet, with their super-refinements of speech, their affectations, and their preciosity, all of which Molière mercilessly satirized.

Inductive Course in English. (First Book.) By Larkin Dunton, LL.D., and Augustus H. Kelley, A.M. (Illustrated.) Thompson, Brown & Co., Boston. 5×7½ in. 164 pages. 40c.

Jimmyjohn Boss, and Other Stories, The. By Owen Wister. (Illustrated.) Harper & Bros., New York. 4¾×7 in. 333 pages. $1.25.

The Far West is, as usual, Mr. Wister's subject, and the cowboy is again studied in many picturesque phases of his unique character. Much the best of the eight tales is that which gives title to the book. It has dash and genuine fun, and is also a thoroughly careful bit of character study.

John Ploughman's Pictures: Plain Advice for Plain People. By C. H. Spurgeon. (Illustrated.) The Fleming H. Revell Co., New York. 4¾×7¼ in. 123 pages. 30c.

What "Poor Richard" was to the last century "John Ploughman" is to this, with the added merit of combining Christian wisdom and homely common sense in a style adapted to

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the man in the street, and with an edge commending itself to the philosopher in the study. "John" abounds in proverbs, epigrams, alliterations, and quaint phrases. He cannot be acquitted of occasional puns, and, though a Briton, has "caught on" to some Americanisms, for which he is none the worse.

Kent Squire, A. By Frederick W. Hayes. (Illustrated.) The F. M. Lupton Publishing Co., New York. 4¾×7¼ in. 557 pages. $1.50.

Chiefly a tale of French political and personal intrigue in the time of Louis XIV., in which an Englishman plays an important part. The perfidy and cupidity of the Duke of Marlborough are forcibly presented. The interest is well kept up, and the plot is handled in a fashion not unlike that of Dumas.

Life of Samuel Johnson, LL.D. By James Boswell. The Macmillan Co., New York. 3 vols. 5½×8¾ in. $4.50.

It was a foregone conclusion that this biography—on the whole, probably the best in the world—should be included in the Library of English Classics. It is put into three substantial volumes, printed from a large, clear type, and on paper of such a weight that the volumes are not burdensome to the hand.

Love in a Cloud. By Arlo Bates. Houghton, Mifflin & Co., Boston. 5×7½ in. 291 pages. $1.50.

It is hard to believe that the characters in this "comedy in filigree" are Boston people. In the first scenes they are unmannerly and ill-bred in a surprising degree; later on they become melodramatic; throughout they are disagreeable to one another and to the reader. Now, Boston society people might conceivably be disagreeable, but we refuse to believe that they are either boorish or melodramatic. Mr. Bates has written much that is clever; this is too clever.

Last Lady of Mulberry, The. By Henry Wilton Thomas. Illustrated by Emil Pollak. D. Appleton & Co., New York. 5×7½ in. 330 pages. $1.50.

One who wishes to see life among the Italo-Americans of Mulberry Street, New York, may get the pleasure without the trouble of an excursion from these lively pen-pictures by a skilled hand. The chief characters move through a complicated and comical tangle of cross-purposes to rest at the end of great worries in about the same condition as at the beginning. The moral, if there be any, would seem to be, "Let well enough alone." Whether so intended or not, the book is of considerable interest to the sociological student.

Life's Trivial Round. By Rosa Nouchette Carey. The J. B. Lippincott Co., Philadelphia. 4½×7 in. 288 pages. $1.20.

The title is not inapt applied to some of the pages of this book; others are less trivial from a moral as well as a literary standpoint.

Life in Japan. By Ella Gardner. (Illustrated.) Cumberland Presbyterian Publishing House, Nashville, Tenn. 7½×10 in. 187 pages. $1.50.

In this day of many books on Japan it is well to have one good account of that country "as seen through a missionary's spectacles." The work contains much useful information, religious and otherwise. While some of the illustrations are excellent, the appearance of the volume would have been improved by the omission of the cheap tail-pieces, initial letters, and borders.

Life of Jesus of Nazareth, The. By Rush Rhees. (With Map.) Charles Scribner's Sons, New York. 5×7½ in. 320 pages. $1.25.

This book is correctly described by its author in his preface as "avowedly a study rather than a story." It is not pictorial, not imaginative, not emotional; nor, on the other hand, is it scholastic or in form theological. It is "a companion to the reading of the Gospels," and will be rather a help to the student of the Gospels than a substitute for them as a connected biography. The author's point of view is that of evangelical faith. He recognizes the Fourth Gospel, whoever its author, as "coming from some Apostolic source," defends the miraculous birth, though rather as a probable than as a necessary opinion, and places emphasis on the reality of the resurrection as "in some real sense corporeal." He supplements the study of the life with a still more brief study of the teachings of Jesus. The latter hardly seems to us adequate. though perhaps it is as adequate as is possible in so brief a treatment.

Mental Index of the Bible. By Rev. S. C. Thompson. Funk & Wagnalls Co., New York. 4¾×7¼ in. 280 pages. $1.50.

This book applies to the Bible a rather simple artificial-memory system for the easy recalling of chapters, passages, and words.

Monk and the Dancer, The. By Arthur Cosslett Smith. Charles Scribner's Sons, New York. 5×7 in. 241 pages. $1.50.

Three or four of these short stories are capital; all are above the magazine average. The title-story is virile and passionate, and its imaginative strength does not take its plot out of the realm of the reasonably probable. "The Eye of the Harem" is a good specimen of the gently humorous tale. Mr. Smith has found for himself new topics and has treated them in a new way. In print, ornament, and binding this volume is unusual and attractive.

Nicene and Post-Nicene Fathers of the Christian Church. (Second Series.) Volume XIV. The Seven Ecumenical Councils of the Undivided Church: Their Canons and Dogmatic Decrees, Together with the Canons of All the Local Synods which have Received Ecumenical Acceptance. Edited, with Notes Gathered from the Writings of the Greatest Scholars, by Henry R. Percival, M.A., D.D. 6×10½ in. 671 pages.

A work of ample learning, and furnished with copious indexes which make it most valuable for reference. The period covered extends from the First to the Second Council of Nice, A.D. 325—787. A considerable portion of the included matter has not before been translated into English. The editor, while personally accepting all the doctrinal decrees of the Seven Councils as "infallible and irreformable," has so abstained from controversy and limited himself to the facts as to free his work from indications of any party interest.

Oliver Cromwell. By Charles Firth, M.A. (Heroes of the Nations. Edited by Evelyn Abbott, M.A.) Illustrated. G. P. Putnam's Sons, New York. 5×7½ in. 496 pages. $1.50.

Among the numerous biographies of Cromwell

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we reckon this one of the best. Whether it is possible even now to write on Cromwell in entire freedom from bias may be doubted, but few succeed in the attempt as well as Mr. Firth.

Our New Prosperity. By Ray Stannard Baker. (Illustrated.) Doubleday & McClure Co., New York. 4¾×7½ in. $1.25.

Mr. Baker has published a particularly interesting compilation of facts under the title "Our New Prosperity," and the book might form an excellent Republican campaign document, since this prosperity has largely come during the past three years. The author shows how confidence was restored with the election of President McKinley, and gives proof of the consequent readiness of capital again to embark on great enterprises. Evidences of this are obtained from the present number of depositors in savings banks—over 5,200,000—and of the deposits in all the banks, now amounting to over seven and a half billion dollars. And of this great total, nearly one-half is held by the savings banks and the State banks. Another impressive evidence is in the condition of our foreign trade. In 1898 the United States for the first time exceeded Great Britain in the totals of domestic exports, and in the following year our foreign business for the first time passed beyond the two-billion-dollar mark. The book is full of such interesting statistics as the above, and is of value to every collector of statistics. The index is, regrettably, not ample enough. We note a few misprints, which will undoubtedly be corrected in later editions.

Our Presidents and How We Make Them. By A. K. McClure, LL.D. (Illustrated.) Harper & Bros., New York. 5¼×8¼ in. 417 pages. $2.

Admirably planned both for popular reading and for a book of reference. What each Presidential candidate has stood for, the extent and character of his popular support, and the picturesque incidents in his campaign are told clearly and compactly. After 1840, when a party platform was for the first time promulgated by a National convention, the platforms of all parties are printed in full, and after 1848, when the author attended his first National convention, there is usually an inside view of the contests resulting in the choice of the Presidential nominees. Nevertheless, the faults of the volume are almost as conspicuous as its virtues—the chief of them being the carelessness of the author's style. On a single page we read that Fremont narrowly "escaped" election, that all "phases" of politics accepted a certain belief, and that Seward was the "confessed" Republican leader.

Peril of the Republic of the United States of America. By Percy T. Magan, Ph.B. Fleming H. Revell Co., New York. 5¼×7¾ in. 196 pages. $1.

Photo-Miniature, The: Orthochromatic Photography; The Pose (in Portraiture); Modern Lenses; Developers and Development. Ward & Tennant, 289 Fourth Ave., N. Y. 5×8 in. 25c. each.

The popularity of these attractively illustrated manuals is shown by the appearance in new editions of the first three named. "Developers and Development" is a treatise which, with its beautifully printed pictures showing correct and incorrect development, will be eagerly welcomed by the amateur who aspires to a complete knowledge of this fascinating art.

Private Smith at the Philippines. By Marion Leonidas. (Illustrated.) Franklin Printing and Publishing Co., Hammond, Ind. 5×7½ in. 216 pages. Paper bound.

Progressive Exercises in Spanish Prose Composition. By M. Montrose Ramsey and Anita Johnstone Lewis. Henry Holt & Co., New York. 4½×6½ in. 144 pages. 75c.

Prophets of Israel. By Herbert L. Willett, Ph.D. **Life and Teachings of Jesus** (same author). (Bethany C. E. Reading Course. General Editor, J. Z. Tyler.) Fleming H. Revell Co., New York. 3¾×6½ in. 35c. each.

These little handbooks, the preparation of which has been authorized by the National Convention of the Disciples of Christ for the use of their Christian Endeavor Societies, are fitted for class instruction by questions appended to the successive chapters. The two named above exhibit, particularly in Old Testament study, the critical scholarship contended for by their author in his notable address before the Convention this spring.

Pursuit of Camilla, The. By Clementina Black. J. B. Lippincott Co., Philadelphia. 4½×7¼ in. 282 pages. Paper bound. 50c.

Seafarers, The. By Mary Gray Morrison. Doubleday, Page & Co., New York. 4¾×7¼ in. 326 pages. $1.50.

The change from placid New England life to a lair of Mediterranean pirates is abrupt, and the pictures of pirate life are somewhat strained and lurid. The author has the gift of vivid and dramatic narration, but her story is not constructed with due proportion and literary perspective. Altogether the book gives promise of better things in the future.

Senator North. By Gertrude Atherton. John Lane, New York. 5×7½ in. 367 pages. $1.

In Mrs. Atherton's book, when a woman is confronted by the evidence of her husband's illicit relations with a slave, she only sighs and says that she ought to be thankful not to have seen his brats before. This is about all the moral shock discernible in the discovery—perhaps owing to the influence of centuries of such relations. Despite rather frequent reminders of sensuality, "Senator North" is interesting to those who welcome another narrative dealing with racial questions. It also deals with political life in Washington, especially as affected by the struggles in Cuba which led to our Spanish War. In this aspect the novel has genuine historical value. The characters are not cleverly or clearly drawn, though occasionally there is so deft a touch as to make us sure that the sketch was taken directly from the life of some one of the Washington celebrities. The plot seems to us both clumsy and unnatural, nor does the story ring true morally.

Short History of the United States. (For School Use.) By Edward Channing. With Maps and Illustrations. The Macmillan Co., New York. 4¾×7 in. 418 pages. 90c.

As short in manner as in mass. In his preface the author dismisses contemporaries who try to make history interesting with a curtness that is scarcely civil, and in his text he dismisses movements to which he is hostile with

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a want of consideration which sometimes indicates partial knowledge as well as partial judgment. Those who believe that the personality of the author is an important element in teaching the finer lessons of American history will not displace Higginson and Fiske and Eggleston to make room for Mr. Channing. Nevertheless, the volume is well planned and well written.

Some Problems of the Day in Natural Science: An Introduction. By Alexander Hill, M.A., M.D. (The Temple Primers.) The Macmillan Co., New York. 4×6 in. 140 pages. 40c.

The problems exhibited here are The Age of the Earth, The Ultimate Constitution of Matter, The Origin of Species, The Cause of the Coagulation of Blood, The Function of Nerve-Fibers and Nerve-Cells, and Microphytology (proposed as a better term than bacteriology). Half of the volume, preceding these, is devoted to an exposition of First Principles. It is designed to give clear and precise ideas to those who already have some hazy knowledge of its subjects, and to serve thereby as an introduction to larger acquisitions.

Student's Life of Jesus, The. By George Holley Gilbert, Ph.D., D.D. (Third Edition, Revised and Enlarged.) The Macmillan Co., New York. 5×7¾ in. 418 pages. $1.25.

The first edition, noticed by us last year, has been manifestly improved upon by careful revision. Professor Gilbert's main interest is historical, to get at the real facts. He admits, sparingly, the presence of a legendary element, but is, on the whole, conservative. It is noteworthy that one who does not find the personal pre-existence of Jesus affirmed in the Gospels (see Professor Gilbert's "The Revelation of Jesus") still adheres, as in this work, to the historicity of the virgin birth.

Supreme Argument for Christianity, The. By W. Garrett Horder. Thomas Whittaker, New York. 4×6¼ in. 128 pages. 75c.

The author of this new volume in the series of "Small Books on Great Subjects" is known to some of our readers by his "Treasury of American Sacred Song," "The Poets' Bible," and other works. In four chapters he has vigorously presented the proof of the divineness of Christianity which is found in the historical changes it has effected in the world and in individual life. Among the causes which have corrupted Christianity we observe no mention of one not less virulent than any—the alliance of Church and State. The argument, however, is well put, and it is one which Jesus reckoned as decisive—"the tree is known by its fruits."

Tenant of Wildfell Hall, The. By Anne Brontë (Acton Bell). Introduction by Mrs. Humphry Ward. (Illustrated.) The Haworth Edition. Vol. VI. Harper & Bros., New York. 5½×8 in. 502 pages. $1.75.

Tennyson's The Princess. Edited by L. A. Sherman. Henry Holt & Co., New York. 4½×6½ in. 185 pages. 60c.

Towards Pretoria. By Julian Ralph. The Frederick A. Stokes Co., New York. 5×7¼ in. 328 pages. $1.50.

Mr. Ralph's book is pro-British. As South Africa is practically one country by nature, so, he says, it must eventually be one by government. He believes that pro-Boer sympathy has been awakened, first, in England by German, Dutch, and Jewish parasites, who, feeding upon the Boers, have made it appear that all the latter are deserving of the sympathy due only to a heroic handful; secondly, in America, by the argument that the Transvaal is another such country as ours was after it seceded from England. Mr. Ralph declares that this argument would be criminal were there any likelihood of its bearing fruit in the form of active American sympathy. He admits, however, that, though less enlightened, less cleanly, less gentle, and less amenable to discipline than formerly, the Boers have lost nothing in courage; they have even made a distinct advance in self-reliance, strengthening their love of liberty and independence. Mr. Ralph seems surprised at their love of loneliness, a trait, however, which is but liberty and independence pushed to an extreme. A salient excellence of this volume lies in its description of modern fighting. One hears a big gun miles away to the right and another to the left, but when they are close at hand they do not make the tremendous noise expected; indeed, Mr. Ralph did not hear any explosion so loud as a good strong clap of thunder. There is "no noise of battle hurtled in the air" nowadays. The principal feature of the modern battle seems to be rifle-firing; "it sounds like the frying of fat or like the crackling and snapping of green wood in a bonfire," while the music of individual bullets "is like the magnified note of a mosquito." At this distance from the events described, Mr. Ralph's narrations of the various marches and engagements seem somewhat second-hand, since we have already read his and other accounts in the daily papers. That is not saying, however, that these narrations of the clever correspondent of the London "Daily Mail" are not worth re-reading. As a book of reference, Mr. Ralph's appendices will perhaps be oftener consulted than will the main body of the book. Besides the ample index and a chronological list of events, the text of the conventions of 1881 and 1884 between the Governments of Great Britain and the South African Republic is reprinted; there is an official table of casualties from the beginning of the war to March 10; a table of British and Boer ordinance, a glossary of Boer terms, and, last but not least, an excellent map.

Unleavened Bread. By Robert Grant. Charles Scribner's Sons, New York. 5×7½ in. 431 pages. $1.50.

In our estimation, no work of Judge Grant's is more noteworthy than this keen character-sketch. It is specially commended to those who have the habit of pronouncing "un-American" that which does not meet their views, but it is well worth any one's reading.

Ways of Men, The. By Eliot Gregory ("An Idler"). Charles Scribner's Sons, New York. 5×7½ in. 283 pages. $1.50.

This volume continues the series of delightfully cynical sketches begun by Mr. Gregory's "Worldly Ways and Byways." All of the essays are witty, interesting, and suggestive. The author's philosophy of life is optimistic

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and cheerful in spite of his caustic comment. He will forgive us, however, when we say that he is as noteworthy in reporting the conversations with others as in reporting his own thoughts. We refer especially to the charming chapters on Coquelin, Calvé, Carolus-Duran, Sardou, Sainte-Beuve, and others—indeed, Mr. Gregory has so much first-hand information to give to us concerning France and Frenchmen that he might well have published these chapters as a separate book.

Wedding Bells. By W. E. Pabor. Introduction by Stanley Wood. W. E. Pabor's Sons, Denver, Colo. 5×7¼ in. 144 pages. $1.25. Illustrated.

While Sewing Sandals. By Emma Rauschenbusch-Clough, Ph.D. (Illustrated.) The Fleming H. Revell Co., New York. 5×7½ in. 321 pages. $1.50.

The tribe of leather-workers here described is among the lowest of the lowest caste in southern India. The authoress, who has lived among them, traverses to some extent untrodden ground in her sketches of their folk-lore, heathen cults, social life and customs, and gradual transition toward Christianity culminating in a mass-movement of Pentecostal power. There is a profoundly human interest in the narrative, and added proof of the uplifting power of Christianity.

Notes and Queries

It is seldom possible to answer any inquiry in the next issue after its receipt. Those who find expected answers late in coming will, we hope, bear in mind the impediments arising from the constant pressure of many subjects upon our limited space. Communications should always bear the writer's name and address.

Now that it is known beyond doubt that the Garden of Eden, and Adam as an original man without natural parents, are myths, and that in fact we are the greatly advanced descendants of lower forms of animal life, what are the most generally held views among scientists and scholars as to when and how, in the course of evolution, man became an immortal being? Was there some time and some place when and where a man was born of mortal parents, who from the inception of his existence was spiritually immortal; or did some man somewhere at some time during his existence develop from a mortal to an immortal, and were his children all immortal? or was there some time in the past when, all at once, all the men and women in existence simultaneously were changed from mortals to immortals? And, whensoever or wheresoever it occurred, was the change merely that of natural development, the result of natural causes, or was there some extrinsic and supernatural energy involved in the change? C. T. B.

The only sort of evolution that results in immortality is a moral evolution. Immortality, therefore, is not an endowment of nature, but an achievement of moral effort. The question of immortality, therefore, relates, not to men in mass, but to men individually, without regard to this or that chronological period, except so far as a more or less favorable moral environment affects the moral evolution.

Would you kindly give a short sketch of Babism, its origin, creed, and progress? E. T.

Babism, so called from its Persian name, Bābī, denotes a sect which originated in Persia between fifty and seventy-five years ago. Its adherents regard its founder, Ali Mohammed ibn Resha, as an incarnation of Deity. Him they call Bab (a word meaning gate), and say that Bab excels Mohammed as much as Mohammed excelled Jesus. They are monotheists, like other Mohammedans, but hold quite a medley of religious tenets borrowed from various sources. They contend for some social reforms in the prohibition of slavery, the restriction of divorce, the permission of remarriage to divorced wives, and prohibit smoking. Their early political agitations produced a sanguinary civil war, but the sect is still numerous.

Will you please name some books which are considered the best authority on the subject of Dutch painting in the seventeenth century, also Dutch art galleries and Dutch porcelain? D. K. L.

Buxton and Poynter, "German, Flemish, and Dutch Painting," Scribners, $2; Van Dyke's "Old Dutch and Flemish Masters," The Century Company, $7.50; Baedeker's "Belgium and Holland" (Scribners); W. C. Prime's "Pottery and Porcelain of All Times and Nations" (Harpers).

Will you kindly publish some information concerning the taxation England imposes on her colonies? I understand that Canada is not taxed one cent toward the support of the navy, army, or general expenses of the home government. Are the other colonies as exempt from taxation? S. F. H.

Great Britain taxes none of her colonies for the support of the home government.

Can you give me the words, or, better, the English translation, of the piece of Roman Catholic church music, "O Salutaris Hostia"? Do you consider such words, when sung to an air from one of Verdi's operas, a fitting part of a Protestant church service—say Methodist or Congregational? X.

There are at least nineteen different translations of this portion of the Latin hymn, *Verbum Supernum Prodiens*. One of these is found in the Protestant hymnal "In Excelsis," No. 252, beginning as follows:

O Saving Victim, opening wide
The gate of heaven to men below,
Our foes press on from every side:
Thine aid supply, thy strength bestow.

If music suited to such thoughts can be found in an opera, the fact that it was originally written for an opera would not make it less suitable.

The following is the complete stanza which "G. A. M." inquires for in The Outlook for May 12:

"If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitude go by;
You can chant in happy measure
As they slowly pass along:
Though they may forget the singer,
They will not forget the song."

It is the second stanza in the popular hymn entitled "Your Mission." The hymn was written by Mrs. Ellen Huntington Gates, of Elizabeth, N. J. She is the author of several popular pieces which have been printed in Sunday-school hymnals and used in revivals. Her account of the origin of this poem is as follows: "The lines were written upon my slate one snowy afternoon in the winter of 1860. I knew, as I know now, that the poem was only a simple little thing; but somehow I had a presentiment that it had wings and would fly into sorrowful hearts, uplifting and strengthening them." The hymn was first published anonymously. It was popularized largely by Philip Phillips, the Methodist evangelistic singer, who preceded Mr. Sankey. Abraham Lincoln expressed his liking for it, and he served, therefore, to extend its popularity. J. H. R.

More than fifty other replies to this inquiry have been received.

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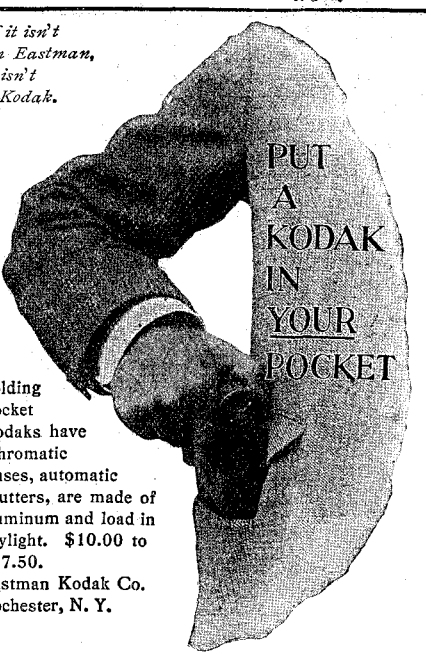

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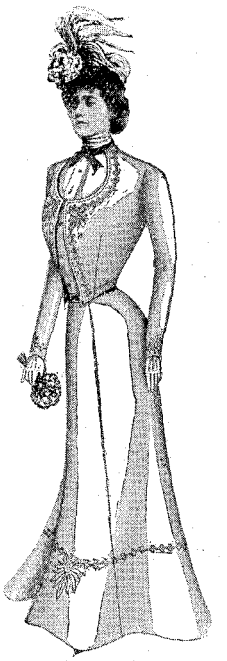

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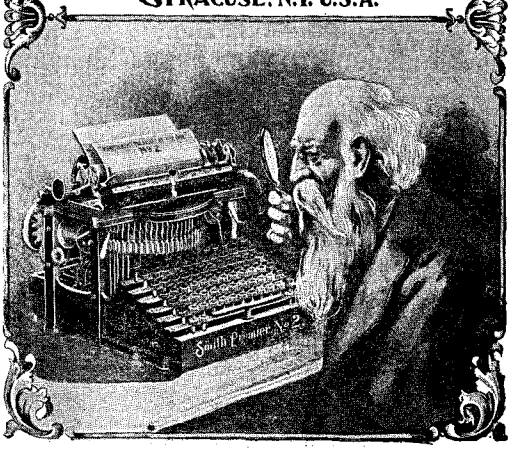

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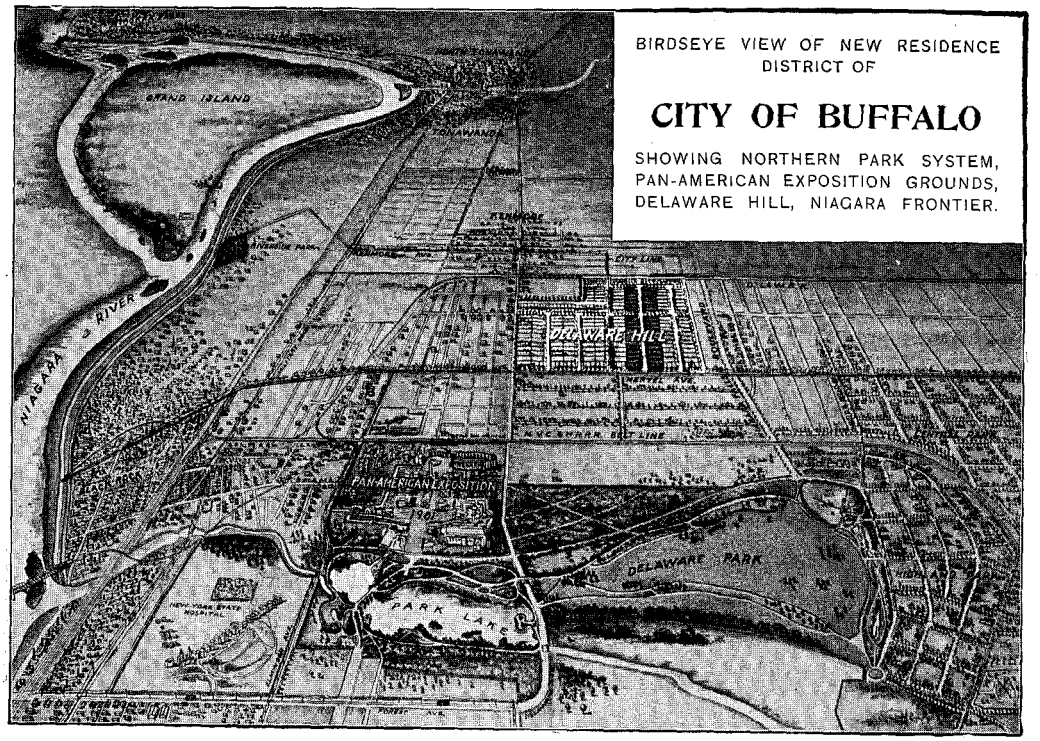

For any Buffalo or Pan-American Exposition information address

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Lightness, strength, simplicity and speed are the chief characteristics of this machine. Money refunded after 10 days' trial if not perfectly satisfactory. Illustrated Catalog Free.
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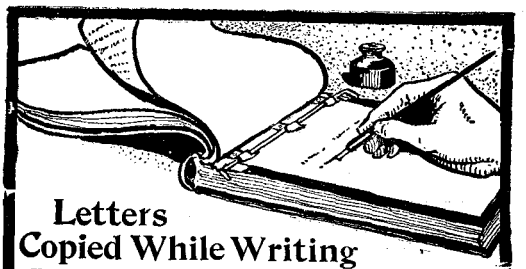

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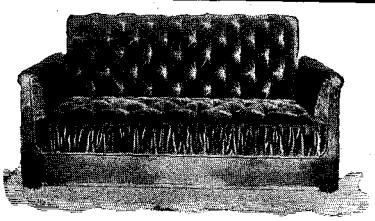
Keep a copy of all letters; no press; no water; no brush; no work. Any ink; any pen; any paper. Our Pen-Carbon never smuts; our clip holds paper firm. Write with no extra pressure, and our PEN-CARBON LETTER BOOK produces a *perfect* copy. Can be used anywhere. If your stationer does not keep it, write for *free* specimen of work.
Dept. A, PEN-CARBON MANIFOLD CO., 145-7-9 Centre St., N. Y.



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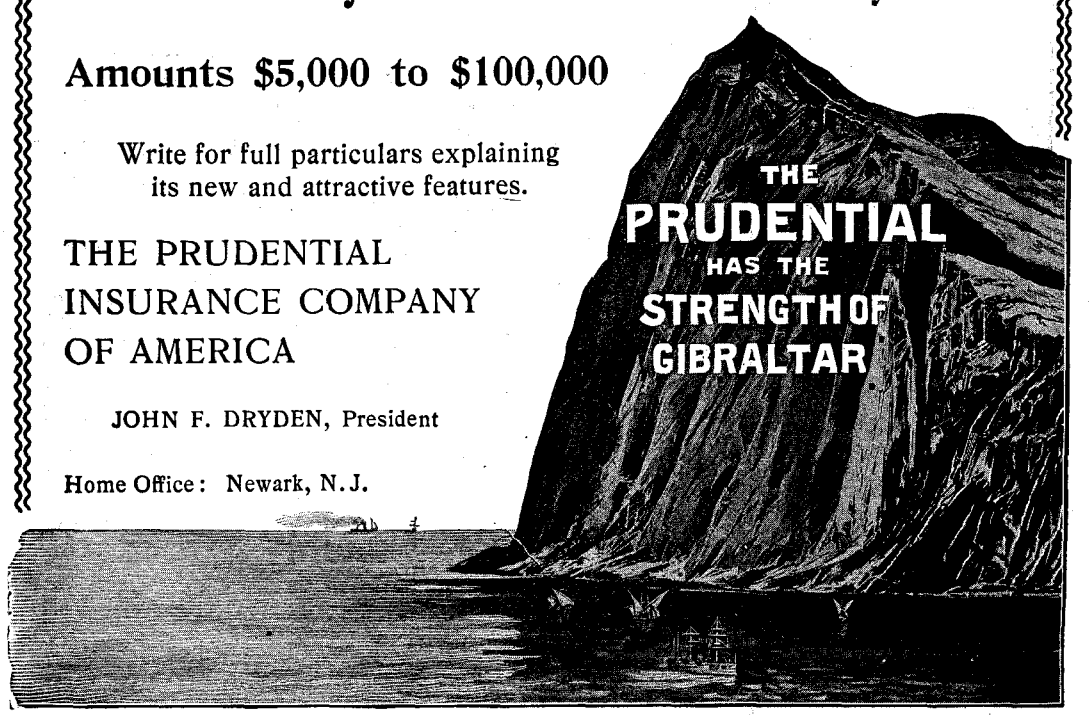

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